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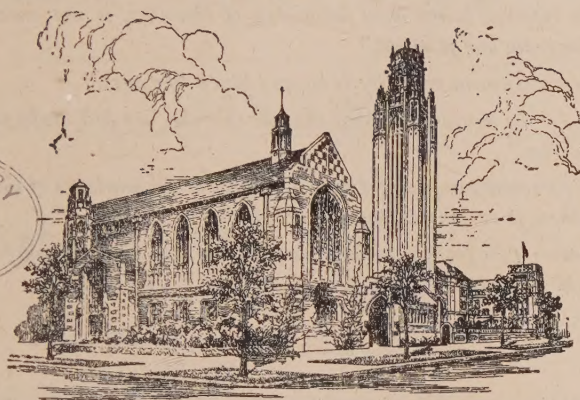
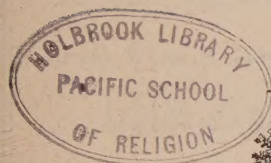
MARCH 1947

Number 2

The Chicago Theological Seminary

REGISTER

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WHAT THEY SAY CONCERNING THE MERGER

The response from individuals was disappointingly meager. Let us hope that it was the time element rather than apathy which limited the number of replies. I quote some of the more cogent reasons, for and against:

For:

"The one concession asked of us by the E. and R., that the calling and dismissal of pastors be referred to the local fellowship of churches, is not unreasonable and will actually improve our practice."

"Their government or polity is so very much like ours."

"I am for the merger provided that the churches are fully informed as to just what they are doing."

"I am personally acquainted with a number of the ministers of the E. and R. church and find them to be consecrated and able men."

"Whenever two groups within Christendom can find as much in common . . . they should get together."

Against:

"It will remove the Congregational tradition from the ecumenical movement, whereas we historically have the distinctive element of individualism which must be incorporated into the ecumenical church."

"There should have been . . . fair and full discussion of it. That has been prevented in our denominational press."

"I have not been convinced that the Merger can take place without the loss of our traditional local autonomy."

"This merger is not a 'natural.' It is a thing that is being imposed from above. . . . The thing we need most to do at this juncture is to strengthen the hands of the Federal Council. . . . If we lose our identity, we lose our power to witness. . . ."

"Thus far it seems wholly 'clergy'-sponsored; and yet the laymen are the churches. The vote of individual churches must be the last word—and they have scarcely been consulted."

Just as a matter of interest, in the individual balloting, those favoring the Merger outnumbered their opponents two to one.

THE EDITOR

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary **REGISTER**

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Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

(Advisory Committee: A. C. McGIFFERT, JR., A. N. WILDER, D. D. WILLIAMS)

VOLUME XXXVII

MARCH 1947

NUMBER 2

THE CHARACTER AND CONDITIONS OF MORAL FREEDOM

By BUELL G. GALLAGHER

[This is substantially the second in the series of Alden-Tuthill Lectures delivered by Dr. Gallagher during Ministers' Week. It presupposes the first lecture for its background and the third for its completion but stands as a unit. The author wished this word to be inserted to warn readers that some of the allusions to materials in the first lecture will be obscure when the second appears by itself and to state that the practical meanings of this analysis are left to the third lecture. Dr. Gallagher is Professor of Christian Ethics in the Pacific School of Religion.]

I

WHAT I have to say will be put into ten theses, with brief comment and illustrative material on each as I proceed. What, then, leaving behind the assumption that moral freedom and determinism are paradoxically opposed and inquiring empirically into their actual relationship, can we say regarding the character and conditions of moral freedom?

1. *It is improper to speak of the world of physical things using the words "free" and "unfree."*

The natural sciences (if quotation marks are used) may speak of "laws" which all things "obey." But these laws are not in any sense coercive or restraining edicts which compel things to violate their wills or inclinations. These laws are not "imposed" upon things. Things will, indeed, be recognized as not having any will of their own, either to obey or to disobey, to resent or to comply, to be coerced or uncoerced. These so-called "laws" of physical life do not restrain the nature of things and make them any less "free." They merely express the nature of things as we observe their operation.

2. On the other hand, "free" and "unfree" are terms which do have meaning in the area of conscious life.

Common-sense observation here tells us that we are constantly meeting refusals or permissions in life. We are permitted to stay up until nine o'clock on reaching our eighth birthday, or we are refused permission to travel in the occupied zones of Germany without proper credentials. While a stone does not pine away and grow wan and pale because another stone does not roll its way, a boy of seventeen or a girl of fifteen will give all the manifestations of frustration and perplexity when rebuffed by the desired companion. In human experience, we know the meaning of "free" and "unfree" as data of our own lives.

And precisely in the same sense in which these words apply to us in relationships with other people, they also apply to human life in relation to the conditions under which it exists. If human life is lived within a closed causal system which permits no freedom of choice, no election between alternatives, then humanity is unfree. But if we are actually free to choose between this and that, then there is freedom for us.

3. From these first two theses, it follows that *we can understand the area of human consciousness, particularly the matter of moral freedom, not by analogy to the physical world but by analysis of the social.*

This is one of the points at which many thinkers, not only theologians but social philosophers and social scientists as well, have gone astray. For example, both the dialectical materialism of Karl Marx and the working philosophy of our contemporary capitalist school of "Welfare Economics" (the latest masquerade of laissez faire economics) work principally from physical analogy in constructing their respective notions of determinism.

4. *Human freedom of choice appears to be a datum of experience.*

Human beings are constantly making choices: buying new hats or automobiles (when available) according to the latest styles and readiest purchasing power. They are choosing in the realm of ideas as well, some preferring to stay within the tested heritage, and others gathering on many a Mars Hill either to hear or to tell some new thing. Men make choices as though they were free in the choosing; and the fact that they act thus in making choices as though they were free becomes a part of the choice itself.

In this thesis we are not asserting the truth or falsity of the apparent datum, we merely state that freedom of choice appears to be a part of human experience.

5. *The options of choice at any moment of history, for any particular group, nation, race, class, culture, and for any person within these various categories, are not infinite.*

Caesar (or Mussolini) could choose to cross the Rubicon or not to cross. At that moment he did not choose whether or not to cross the Rhine. In 1918 the American General Staff could not choose whether or not to use the atom bomb; that choice was possible only in 1945. John Calvin could not choose whether to accept or reject the quantum theory or the theory of relativity. Choice cannot anticipate the moment of opportunity.

Neither can it recall a past moment. Abraham Lincoln could not choose to be elected president of a United States in which there was no slavery, in which there had never been a Missouri Compromise or a Dred Scott Decision. The situation always confronts us with choices which are imbedded in historical process and are strictly limited to the exact terms of the moment of choosing. This is one form of the actual conditions of choice.

A second form of the conditions of choice is involved in the fact that the human personality is itself a product of its heredity plus its experience; and the kind of choices will therefore vary from person to person.

With these clear conditions of freedom upon our choosing, some will conclude that freedom is an illusion, that choice is completely determined by the situation and the personality reacting to that situation in the light of its own development. Let me make two comments: (1) We must never for a moment forget the critically important fact that new insights and ideas can and do enter in and radically alter the predisposition of the personality so that, suddenly sometimes, though more often gradually, profound changes are brought to pass in the character of the choices made. This phenomenon is too common to call for exemplification were it not for the fact that determinists persist in denying it. The whole vast record of conversions and transformations of outlook which history relates, from a fanatical Palestinian Jew on the Damascus road to the preponderance of the people of the Soviet Union since the October Revolution, suggests the character of these transforming experiences by which new ideas come to control human choices. The shifting of the propaganda line during warfare is a deliberate use of the truth that ideas affect choices. During the time of the Berlin-Moscow pact there was much talk in the United States about "brave little Finland, the only nation that always paid her war debts on time." But when Russia became our ally, the *Finlandia* of Sibelius was quietly dropped from the repertoires of the choral groups which had previously used it as a principal offering. The predisposition of the personality to choose this rather than that is subject to profound alteration through experience—and not least important in this alteration is the

function of ideas in affecting the change. (2) Far from suggesting that this choice in any way violates causal determinism, I am anxious to agree that it in no way violates a determinism which is causal in character. This leads to my next thesis.

6. *Human freedom of choice is in no way independent of the causal nexus; on the contrary, this choice is itself included in the causal nexus of event-action-event.*

This is the crucial thesis of my series of statements. It is not claimed that human freedom operates independently of the connection of event to event through a direct causal relationship. To make such a claim would be not to assert or affirm human freedom but to allege that irresponsibility is an option open to men. To be independent of the causal nexus would not be the guaranty of freedom; it would be the denial of responsibility for the choices made.

7. *The inclusion of freedom within the causal nexus does not destroy or violate causal determinism.*

On the contrary, it is only through the exercise of conscious choice that causal determinism could function at all in human affairs. If the determining sequence could operate in society independently of human choice or action, it would be a mere physical, perhaps mechanical, operation, having the same relationship to human affairs as do earthquakes, the rotation of the seasons, and the alternation of the tides. These matters operate quite independently of human desires or choices about them. Men may (and do) choose what to do in the face of these phenomena. They may choose not to live on the slopes of a volcano or to sail at high tide or to plant in the spring and reap in the fall. But the volcano, the tide, and the seasons do not depend upon man's choices for their operation.

Not so with the events of human his-

tory. An assassin's bullet catapults a poor white into the presidency, thereby determining the choices before the nation in its reconstruction period. This historical sequence would have been impossible without a John Wilkes Booth who chose to fire the gun in Ford's theater. And the firing of the gun directly and profoundly altered the course of human history.

8. *The inclusion of freedom within the causal nexus means that determinism cannot be thought of as predeterminism just as it cannot be thought of as mechanistic or automatic.*

Since conscious human beings, as single persons, as groups, and as societies large and small, are themselves not outside the causal nexus, but within it, dynamic participants in the sequence of event-action-event, it is not permissible to impute to the determining process a fixed and immutable character of a predetermined ordering. Instead of speaking of determinism, we ought properly to speak of determining, as a more nearly accurate description of what actually happens.

9. *But the fact that choice operates only within the causal nexus, never independently of it, means that freedom can never become irresponsibility.*

Only if human freedom were able to operate independently of causal connection could human choices ever be made with irresponsibility. The fact that consequences flow from every choice, in the determining of the sequence which follows the choice—that fact not only expresses the character of freedom, it also eliminates the possibility of irresponsibility.

This thesis is another way of stating the fact that freedom is moral in character, that it carries a heavy and inescapable freight of responsibility with it.

10. *Determining and freedom are not rightly to be opposed to each other but are*

rightly to be seen as functions of the process of social causation, inseparable from it or from each other.

There is a Chinese proverb which says, "You can't applaud with one hand." It is possible, however, to analyze the process of applauding, using a dialectic which says that it consists of setting the two hands in smart opposition to each other and holding that applause is, consequently, a paradoxical thing. But it is also possible not only to look at the two hands as they are brought quickly together but also to look at the act of applauding as itself a unified procedure which expresses a purpose. The important thing about the act is not only the manipulation of the hands and arms but the purpose of the person who applauds.

Freedom and determining are not rightly to be considered as opposed to each other; they are rightly to be thought of as indispensable components of a single act, the act which both describes the character and expresses the conditions of moral freedom.

II

With these theses before us, we now turn to examine the difficulties of language which have served to obscure the issue.

What is the proper opposite of determinism? Is it freedom? Not at all. The proper opposite of determinism is chaos or complete indeterminism.

But at the human level, in social life, where we may properly speak of freedom, what is its proper opposite? Is it determinism? Not at all. The proper antithesis of freedom is coercion. The unfree choice is the coerced choice; the unfree act, the coerced act. When I am coerced, some will other than my own has coerced me, forced me to do thus and so, regardless of what my own choice might have been.

When I am coerced and cannot choose, I am unfree.

Look more closely at this opposite of freedom—coercion. By contrast, it has much to tell us of the character of freedom. Coercion carries with it the notion of absolute power, of tyranny which owns no limits either of dependability or of reliability. Its essence is caprice, fancy, whim—therefore, immorality and irresponsibility. One who coerces his fellows is one who holds others under his arbitrary will, makes them do whatever he wants, and answers to no superior authority himself. A bully coerces; an absolute monarch coerces; a dictator coerces. Under a dictatorship, freedom is unknown; coercion is everywhere. And the absolute dictator can change his mind or fancy with the caprice of each new moment. He answers to no one for it. Thus, coercion and indeterminism are joined in moral irresponsibility.

The fact is that, far from being opposed to each other, freedom and determining go together. As the air to the beat of the bird's wings in the act of flight, as the years of arduous practicing of scales to the finished concert in musicianship, so is determining to freedom. If you take away either one, you destroy both. Try it and see whether this is not so.

Take away determining from human life. What do you get? Do you get freedom? No, you get chaos—a chaos in which nothing is predictable and in which, therefore, no man is free to perform the simple act of washing his face or of eating a meal.

Or, take away freedom from life. Do you get determinism? No, you get coercion. You get life in which he who has the power can act without responsibility or accountability, violating all the requirements of natural and moral law. Life is lived at the level of a cosmic concentration camp. If God be the coercing agent, then such lack of freedom for men would

spell indeterminism and moral irresponsibility for God.

To have moral responsibility for man, you must have both freedom to choose and dependability of consequences. That is possible only in the kind of universe we have, one in which freedom and determining go together. God operates both in the moment of conscious choice and in the fact that the causal nexus brings events which follow that choice. He is present both in conscience and in consequence.

At this point something of the seriousness of the danger to which neo-orthodoxy exposes us becomes clear. In an age when the tools of empirical investigation, though far from perfect, are relatively well developed, neo-orthodoxy returns to the use of prescientific methods of inquiry. It obscures empirical processes with theological obfuscation. At a time when the creative act of moral freedom, impelled by new-born insights, informed by the clear, penetrating light of an ethical religion, is critically necessary to avert human annihilation, the new orthodoxy obscures the ethical issue by throwing up a controversy over the relevance of an irrelevant question and the possibility of an impossible answer. In this venal act, neo-orthodoxy sells mankind short for a mess of theological security. It is as culpable as is the advocacy of the notion of a finite God, which would sell the deity short for a mess of man's moral responsibility. When we assert that freedom and determining go together in a bond of moral responsibility for both God and men, we do not return to the fatal paradox which poses a dilemma based on a false dichotomy. We reject the paradox as being contrary to experience.

"But," someone objects, "that still leaves unanswered the question of freedom versus determinism." To which I reply that that question is unanswerable, that it is unanswerable because it is not a

legitimate question, and that it is not a legitimate question because the two are not opposed. They go together.

III

If we accept this insight, it pays rich dividends.

First of all, we can see the enormity of the crime committed by the deductive method which, in order to assert God's sovereignty, has thrust deity into the immorality of indeterminism, making God a coercive tyrant, asserting that the integrity of God is above questioning because this erroneous man-made idea about God has ascribed to him an impossible character of moral irresponsibility—or, to escape that unbearable situation, has insisted on the moral freedom of man and has derogated deity to the limbo of finitude—or, worst of all, has permitted both these errors to thrive covertly behind the overt denial of their existence under the convenient umbrella of a paradox.

The present plight of theology is not an enviable one. The discipline which was once at the forefront of empirical investigation, and which used the most nearly adequate inductive evidence available as the beginning-point of its deductions, has walled itself in with its former conclusions, has refused to face new facts and welcome them, and has failed to project new deductive processes on more recently discovered inductive evidence. This is the crime of the deductive method as it comes to us in the various orthodoxies and heterodoxies of the hour.

Our second dividend is this: We are enabled to fix the moral responsibility of man as a free agent of moral purpose because we can better understand social causation.

"Oh!" our objector interjects, "You are saying that men are never free from

moral responsibility, that the choices we make are a part of the causal nexus between events, and that we can never escape that causal nexus." To which we reply, "Correct. Then what?" And our objector explodes, "That isn't freedom! Never to be free of the causal nexus, always to live under moral obligation to choose—that isn't freedom. That's tyranny!"

To which we reply, "Friend, you aren't talking about moral freedom. You are talking about liberty—an entirely different thing. Liberty is freedom without responsibility."

The third dividend on this insight is that we are enabled to get some fleeting glimpses into the character of God. The Christian religion is an ethical religion. I do not imply that ethics is the whole of Christianity; but what I do assert is that the whole of Christianity is ethical. Insights into the nature of moral responsibility are thus suggestions as to the character of deity.

When we assert that every moment of human life is freighted with moral value, carrying a greater or lesser weight of consequence with it, we assert the fact of moral freedom in a determining universe. God himself is thus seen to be doubly present in every moment of human choice, operating both through conscience and through consequence.

This means that God is "in history," not merely above and beyond it, sitting in judgment upon it. And he is in history in the only way it is possible for us to think of the operating of causal determinism. He is present at the moment of decision, working in man's conscience; and he is present in the character of the causal sequence itself.

It is difficult to see how we can do other than affirm moral responsibility for man and God and still, with the resources of understanding at our command in this

century, maintain a nonhypocritical contact with the Christian heritage. It is difficult to see, either, how we can accept the notion of moral freedom as we have here suggested it, without completing the Reformation.

In so far as these ideas are correct, the struggle for their acceptance, as modified by experience and new insight, is an important part of the battle of ideas which is bound up in the struggle for human freedom in America. Ideas, as we have been saying, have a way of operating through conscience in the expression of moral freedom.

The Reformation is not yet completed. Orthodoxies and heterodoxies, whether sophisticated or unsophisticated, old or

new, American or Continental, in so far as they deny the fact of moral freedom or gloss it over in a tangle of a paradox or give it the inadequate support of a finite deity, are insufficient to the demands of the hour. To win the battle for human freedom in America, we must win that battle in the realm of ideas.

We must also win that battle in practical affairs, and to that aspect I shall be speaking in the remaining lecture. It is difficult to see how the idea of moral freedom can be accepted by the Christian churches without having a revolutionizing effect on their teaching, preaching, worship, and action. The Reformation thus leads to the Revolution. That is the meaning of the struggle for human freedom in America.

CHURCH UNION IN CANADA

By GORDON A. SISCO

[When the idea was first broached of devoting the major part of this issue of the REGISTER to the Merger, the Editor felt that a report from the United Church of Canada would be in order. He asked the Secretary of the General Council of the United Church, the Reverend Gordon A. Sisco, M.A., D.D., for an article on the Union. Dr. Sisco honors us with this report.]

WITHIN the Dominion of Canada a significant story in the achievement of organic union can be told. From 1820 to 1884 eight Methodist unions took place which embraced some sixteen separate bodies. The main division was between the Methodism that came to Canada direct from England and that which pushed up across the border from the United States. These two main Methodist traditions had their own conflicts and divisions, but by 1884 all Methodists in Canada had been gathered into one fold.

Preceding the Methodists by nine years

—1875 to be precise—the Presbyterians, whose main divisions reflected the separations which had taken place in Scotland, had composed their denominational differences, as peacefully as Presbyterians can compose such differences, and had brought into existence the Presbyterian Church in Canada. Behind that union of 1875 is the story of nine unions beginning as far back as 1817.

There were two streams of Congregationalism that flowed into Canada, one from the New England states into the eastern Maritime Provinces; the other from England up the St. Lawrence route

to Quebec and Ontario. The first formed the Congregational Union of Nova Scotia and New Brunswick; the second formed the Congregational Union of Ontario and Quebec. These two unions were united in 1906 into the Congregational Union of Canada, and in the year following there was added the Ontario Conference of the United Brethren in Christ, corresponding to the body in the United States which has recently merged with the Evangelical Church.

In 1925 these three bodies merged to form the United Church of Canada. In this great undertaking the leaders had no precedent to guide them. The negotiating churches were separated by tradition, by temperament, and by the things they specially emphasized. But they took the step and have never regretted it. The achievement of this union has raised the United Church above the limits of sectarian narrowness. We draw our inspiration from Calvin and the Geneva Reformation, Knox and the Scottish Covenanters, Cromwell and Puritan England, Wesley and the evangelical revival. In other words, we inherit from Presbyterianism a certain intellectual emphasis without which no church can be strong. From Congregationalism there comes to us a wide spirit of liberty in the local congregation and an emphasis upon the unfolding revelation of God. From Methodism we receive a quickening of moral and spiritual passion, which must ever be the driving force of a church. All this is our historic heritage to be shared by all that all may be enriched. There never was any desire on the part of one element to absorb or dominate the others. The writer has never known of a question being decided in a church court on a vote that followed the old denominational lines. From the very beginning there was the view that each body coming into the Union should enrich the whole by its own dis-

tinct contribution. The fact that we achieved union on that basis has widened our standing in the religious world at large and given us a privileged position in the religious councils of mankind. We hold membership in the Pan Presbyterian Alliance, the International Congregational Union, the Ecumenical Conference of Methodism, the Canadian Council of Churches, and the Federal Council of the Churches of Christ in America. We are not less than we were before union, we are more. We have not lost any former distinctions, we have increased and enriched them. We are a catholic body in our contacts, our sympathy, our outlook, our possessions, ready to play a vital part in the religious movements of today and tomorrow.

Thanks to the Congregationalists, we are not fettered and hampered by a too-rigid adherence to doctrinal statements. Our creed of twenty articles embodies all that is changeless in a changing world. We are fundamentalist in that we hold to the great fundamental doctrines of the church. We are modernist in that we are ever ready to express Christian fundamentals in the light and the language of the eternal present. We request our ministers to say that they are in essential agreement with our doctrinal standards. That is different from asking them to sign on the dotted line.

Our purpose is to be a national church with wide international ramifications. A national church is quite different from a state church. A state church is one that is brought into being by the state, to which the state delegates certain privileges, and to which the state pays certain emoluments. A national church is a free church within the state, created by its own act, governed by its own choice, and continued by its own life. In short, a national church represents and expresses the national genius and temperament of a people

in matters religious. Up to 1925 there was no church in Canada that was distinctly Canadian. The churches we had were one and all the products of older countries, reflecting the peculiarities of those countries and their internal struggles. But in the United Church of Canada we have a Canadian church brought into being by the vision and courage of Canadians, reflecting as no other church can the genius of the Canadian people in spiritual enterprise.

Our growth since union has been encouraging. In 1925 there were in the United Church approximately 369,562 families, 609,729 members and 1,261,778 persons under pastoral oversight. In the intervening years these figures have increased so that today we have 140,000 more families than in 1925. In the twenty-odd years 502,926 persons have been received into church membership, bringing the present total to 749,374, with the year 1945 showing the largest increase since 1931. As an illustration of how our church is reaching out to the people, we may note that the 1941 census disclosed that in the province of Manitoba a larger number of people of non-Anglo-Saxon origin were identifying themselves with the United Church than with any other church. This seems to signify that these new Canadians are finding in the United Church the type of fellowship which is necessary for the building of a greater Canada. We are strong in the east and the west, in the towns and cities, but especially in the rural areas. Our people are evenly distributed across the Dominion. We will not suffer from any shifts in population, provided that our ministers are alive to the need of exercising pastoral oversight.

Representatives of the United Church of Canada have been meeting with representatives of the Church of England in Canada and have drawn up a report on a

procedure whereby our two ministries can be conferred each upon the other. The ultimate motive behind this approach is organic union, but the immediate and pressing need is to unify the Christian forces in Canada, especially in its outlying regions. The Church of England in Canada ranks next to the United Church of Canada in point of numerical strength. Between us we include over two-thirds of reformed Christendom in Canada; and, still more important, between us we do by far the largest part of the work in the remote places of the Dominion. These two churches are one in faith, but they are separated on the question of orders. The representatives of these two churches have reached the conclusion that our two ministries are parallel in history and not identical. They differ not only in origins but in functions. The Church of England has the threefold order. The United Church inherits the presbyterial order, which functions along with church courts. If it be true that our respective ministries are parallel and not identical, then the full grace of each ministry can be conferred upon ministers of the other church without any sense of unreality. This conception of "difference" is the Canadian approach to the problem of bridging the gap between episcopal and presbyterial orders. The archbishop of Canterbury has personally indorsed this proposal as a significant step toward an end that cannot be reached quickly. It is the writer's conviction that until a scheme is discovered which will unite the episcopal and conciliar systems in such a way as to preserve the best elements of each, the Reformed church will not take its place as the heir, through the Reformation, of the Holy Catholic church. If in Canada we can take the important step as outlined above, which will lead to the taking of other steps, it will be because the United Church of Canada is itself something

more than a denomination and can, therefore, face the Church of England in strength and unitedness.

We have also assisted in drawing up a "Basis of Agreement" whereby the Canada Conference of the Evangelical Church may enter the United Church of Canada. This agreement has been adopted by the General Council of our church and is now before the congregations within the Canada Conference of the Evangelical Church for study preparatory to action.

The United Church of Canada is suffering at present from a shortage of ministers. Nearly one-third of our pastoral charges are aid-receiving. Some of them are now being supplied by laymen. This is a temporary measure. We have been receiving many requests from ministers of Britain to be allowed to come to Canada, but it is only fair to state that the pastoral charges available to them involve from

three to four preaching appointments, with long drives and cold winters. We pay a minimum salary to our ministers of \$1,800 a year with free, furnished parsonage. If we could come to an agreement with our Anglican friends on an interchangeable ministry, a better distribution of manpower would be quickly felt on the frontiers, where at present there is great need. Moreover, by means of an interchangeable ministry we could go far toward restoring the parish system in our large centers of population. While these matters are before us and give promise of realization, it is evident that we must bend our efforts to secure a greater supply of ministerial candidates.

The conclusion of the whole matter is this. Let those churches unite that can unite, for in union there is strength and the realization of a deeper and richer fellowship.

HOW THE MERGER LOOKS TO ME NOW

By DAVID McKEITH, JR.

[Dr. McKeith was graduated from the Seminary in 1926 and is now minister of the Asylum Hill Congregational Church, Hartford, Connecticut.]

THE proposed Merger of the Evangelical and Reformed Church and the Congregational Christian Churches appears to be well on the way toward consummation. At the meeting of the General Council of the Congregational Christian Churches held at Grinnell last June, the delegates overwhelmingly voiced their desire that negotiations proceed as rapidly as possible.

This particular Merger is significant in that it brings together two groups whose basic polities are different; and if it can be completed, these two denominations will

have contributed greatly to the whole movement for church unity. The Evangelical and Reformed Church is primarily presbyterian in polity, while the Congregational Christian Churches have been independent local groups united primarily for fellowship. Upon close examination, however, it is evident that the Evangelical and Reformed group, although presbyterian in polity, has been congregational in practice; and the Congregational Christian Churches, which are congregational in polity, have almost unconsciously developed a modified episcopal practice. Possibly this accounts for the fact that so few real prob-

lems have arisen in the discussions of the Joint Committee.

The fact remains that if a common basis for union can be found by these two national church bodies, other groups which appear different in polity but are somewhat alike in practice can unite.

More important than this, however, is the fact that the representatives of our two groups found common ground in spirit. I have been privileged to visit groups of the Evangelical and Reformed Church in Pennsylvania and the Midwest and to come into close contact with most of the board and national church officers. They are a splendid group, and I look forward with anticipation to our closer relationship with them.

In preparing the "Basis of Union," the members of the Joint Committee have not tried to reach a compromise agreement between the points of view represented in the "Evangelical and Reformed tradition" or the "Congregational way" but have sought, instead, to discover the best basis upon which a new church could be established. The present document calls for a plan of organization which in major part is congregational, not because the Congregational members insisted upon this but as matters were dealt with, one by one, this form emerged.

We have been told that there are hidden meanings in the wording of the document and that we are actually about to accept a presbyterian form of government for the new church. I doubt that any Presbyterian would accept the "Basis of Union" as the framework for the establishment of a presbyterially governed church. We must bear in mind that we are forming a new church and that the final organization will be neither wholly presbyterian nor wholly congregational but will incorporate into its structure, we hope, the best of both.

We need not discuss the name. I have

not found anyone enthusiastic about it, either in the Evangelical and Reformed Church or among our own fellowship. No one has come forth with a name that is more acceptable and that has not already been pre-empted by one of our thousand and one American church bodies.

THE FAITH WHICH UNITES US

Certainly the Statement of Faith presented in the "Basis of Union" is as liberal as our present Kansas City Statement. After all, theological liberals and conservatives have long been associated in our Congregational fellowship, and there is no reason to suppose that this harmony in diversity will not continue. The "Basis" expressly states that any statement of faith presented now or later "shall be regarded as a testimony, and not as a test, of faith." In the preamble to the Statement of Faith, I catch the spirit of those oft-quoted words of Pastor Robinson, "There is more truth and light yet to break forth out of God's holy word"; for in this preamble we find: "we are duty bound to express [our faith] in the words of our time as God Himself gives us light." One can assume that these words mean exactly what they say. No agreement could be more liberal than this, in the true sense of the meaning of that much misused word "liberal." We are not to be bound to any creed but, rather, are to be free to seek "light as God Himself gives us light."

In the remaining sections of the "Basis of Union" there are undoubtedly statements which present problems and questions. We are not all agreed regarding organizational practice, the functions of the General Synod, the status of the ministry, or on other points, but the agreements reached are those which seem to meet most adequately the requirements of a new church.

THE LOCAL CHURCH

It is interesting to note that the members of the Joint Committee were in complete and immediate harmony regarding the position of the local church as stated in the first sentence of Section 3: "The unit of organization of the United Church of Christ is the Congregation, that is, the local church." In a meeting of board representatives, on one occasion, I recall that a tentative plan was suggested for the organization of the new church; and one of the Evangelical and Reformed men said that such a plan had better be put aside and forgotten, for their group would not accept a suggestion which might be interpreted as dictation from board or national officers to the local churches. Such a plan would have to arise out of the churches and local synods and not in the boards. The local churches and the local clergy in the Evangelical and Reformed Church insist on their democratic rights.

"Freedom of worship and of education as at present enjoyed by the congregations [i.e., local churches] of the negotiating denominations shall be preserved in the United Church." Likewise, we find property rights of the local church protected. Each local church, then, retains its freedom so far as faith is concerned; its freedom in worship, education, and the conduct of its local financial affairs; or, in other words, in all of its own local life.

THE BOARDS

There are, of course, important details still to be worked out, particularly with regard to the merger of the parallel boards and agencies. These negotiations seem to be proceeding satisfactorily. It is very evident that in these mergers, adjustments from present policy will have to be made by both groups. When the supplement to the "Basis of Union" is issued, it should be studied thoroughly by the members of

both denominations so that no misunderstandings can arise later. The board representatives and officials have been very free in their discussions, and all questions which have been raised have been frankly faced.

THE FOREIGN BOARDS

The merger of the foreign boards will not present too great a problem. The fields served by the Evangelical and Reformed Board of International Missions do not in any way overlap but, rather, complement the fields served by the American Board. Members of the Evangelical and Reformed group have advocated that the name of the merged board be "The American Board of Commissioners for Foreign Missions," thus retaining the historic name of the oldest foreign-mission board in America. The Massachusetts charter of the American Board will be retained with the new board functioning under it. It is anticipated that the members of the American Board, probably two hundred and twenty-five in number, will be elected by General Synod; and these, in turn, will elect the officers of the board, including the Prudential Committee, and will have complete oversight of the foreign work.

THE HOME BOARDS

The merger of the home boards presents many complicated problems, since the home services of the Evangelical and Reformed Church are not united under one board as ours are at present. However, here again there has been a willingness to cooperate in order that satisfactory solutions might be found. The supplement to the "Basis of Union" or the new revised "Basis" itself should contain the agreements reached by these groups.

THE PENSION BOARDS

The plan for the merger of the pension boards, which at first seemed an impos-

sible task, is again an example of what can be done if men are in earnest about church union. Agreements proposed in this section of the new "Basis" and supplement should be read very carefully and be thoroughly understood before any merger takes place. It is here that real problems may arise, but, if the agreements proposed are fully understood before we merge, there will be no difficulty later.

THE STATE CONFERENCE

Little is said in the "Basis of Union" regarding the future of the State Conference. More could not be said. Steps must soon be taken toward the formation of a plan for the Merger of our State Conferences and the Evangelical and Reformed Synods. These plans, of course, must proceed under the leadership of the state groups themselves since they alone have the authority to determine their own future.

No basis of union drawn up by representatives of one body could alter the status of another. The Joint Committee on the Merger is a subcommittee of the Commission on Interchurch Relations and Christian Unity of the General Council. The General Council and the committees and commissions it creates can only suggest to, and counsel with, State Conferences or local churches; they cannot legislate for them. A constitution drawn up later by General Synod in a merged church can assume no jurisdiction over conferences or local churches beyond that which is given it by the conferences through conference action or by churches through similar local church action. According to the "Basis of Union," "These bodies [State Conferences and General Synod] shall have only such authority and powers as are vested in them by the body or bodies which create them." Delegates from local churches have created State Conferences for fellowship and work of

mutual interest which can best be carried on jointly. Since they are the creation of the local churches and responsible to them, the new conferences will enjoy a similar status.

AREAS OF CLOSE COOPERATION

There are, of course, areas in which there must of necessity be close cooperation and supervision. In financial matters, for example, the relationship will be very close. A central receiving treasury for all funds and a national budget committee have been proposed. Such an arrangement would seem essential and desirable. Whether or not a union is consummated, this procedure is already being approached in our Congregational fellowship, and further cooperation and clarity in this area seem inevitable as well as advantageous.

Another area in which there must be harmony or unification of approach is that of the ministry. In the new church there is to be freedom in the calling of ministers as is now enjoyed in Congregational churches; however, a practice is suggested which it is hoped will be accepted and become uniform. To quote the "Basis of Union": "Ministers and churches desiring to maintain a system of pastoral placement in which the Conference or Association shall have little or no part, shall be free to do so, but the standard denominational procedure shall be one in which minister, Congregation, and Conference or Association cooperate, the Conference or Association approving candidates, the Congregation extending and the minister accepting the call."

It is hoped, of course, that through the voluntary cooperation of the churches there may be developed a procedure by which there will be some control of the type of clergy who are called to serve our churches. The thought, of course, is not to bar anyone with good theological train-

ing and acceptable ministerial standing but rather to help maintain the high standard of the ministry toward which both denominations have been striving during these past years. One danger which this presents should be pointed out. In the Evangelical and Reformed Church recommendations of ministers to churches are made by a pastoral committee of the local synod. In our fellowship, suggestions are made by the state superintendent. There is a real danger here that there will be placed in the hands of one man powers which exceed even those of a bishop. It might be well when the constitution of the United Church is finally drawn up to make sure that these matters are handled by a pastoral committee of our State

Conferences rather than by one individual. This would not only protect the state superintendent from possible embarrassment but would prevent criticism of our officials by local clergy inasmuch as placement recommendations would be handled by a group of clergy and laymen.

A merger of the Evangelical and Reformed Church and the Congregational Christian Churches will prove, I am sure, to be a real step forward. Our fellowship will be greatly enriched by their deep devotional spirit; we will bring to them an aggressive approach to problems and tasks. The United Church will be a strong fellowship and will, undoubtedly, contribute greatly to the ongoing work of the church of Christ.

PROTESTANTISM AND ORGANIC UNION

By ARTHUR CUSHMAN MCGIFFERT, JR.

[Dr. McGiffert is President of C.T.S. and Professor of American Christian Thought.]

THE future of Protestant ecumenism lies in the direction of federation rather than of organic union. American Protestantism is leading the way toward federative union not as a temporary halfway stage but as the ultimate goal of Protestant unity.

Many ecumenically minded Protestant leaders fail to see this. They throw themselves with magnificent but misguided earnestness and enthusiasm into projects for the organic union of the Protestant denominations. But suppose that they succeed in effecting the legal union of American Protestantism, what kind of spiritual and institutional monster will they have foisted upon us? There is no need to conjure up an imaginary answer to this question.

THE ROMAN FORM

There already exists in Christendom a large-scale sample of the kind of organic unity which in principle embodies the goal toward which Protestant organic mergers tend. I have in mind the Roman Catholic church. Because of its organic unity it can act with great and enviable strength. Its unity gives it a power of appeal all out of proportion to its numbers and its intrinsic philosophy. It is a form of the seamless robe of Christ; a realization of the prayer that all may be one.

Nevertheless, such organic unity, with its centralized control, has been achieved and maintained at the expense of important Christian interests. Again and again the temptation to authoritarian control at the top has betrayed its leaders. Primarily, such an organic union stands as

tragic illustration of the fact that the possession of power corrupts the possessor of that power. No itemized bill of particulars is needed.

One such large-scale experiment in organic unity within Christendom is enough, if not more than enough. Protestantism should not follow such a will-o'-the-wisp; particularly in view of the fact that there is this other form of unity which is congenial to the nature of Protestantism. For federal unity, as Dr. William Adams Brown pointed out, "alone makes it possible in adequate measure to combine unity with variety. Federalism makes differences the basis of fellowship and conserves them." Protestantism should itself serve as a potent reminder that legal union is unequal to the task of uniting Christian people and institutions.

Protestantism will remain Protestantism only so long as it interprets unity not in terms of legal organism but in terms of cooperation, shared purposes, and common action. In this interpretation of unity, Protestantism reflects the experience of democratic government in the United States of America. Here we have had wide and extended experience with various embodiments of the principle of federalism and have learned how, despite diversities, to cooperate in the achievement of common objectives.

FEDERATIVE UNION

American Protestantism is showing itself increasingly successful in practicing this principle of cooperative, federative union. Indeed, the cooperative activities of American Protestants may be hailed as our distinctive achievement and major contribution to Christian order.

Think of the superb structures of cooperation we have erected: the Federal Council, the Foreign Missions Conference, the Home Missions Council, comity commissions, state and city federations of

churches, and the like. The constitution of the Federal Council sets forth the philosophy which underlies these movements. They "express the fellowship and catholic unity of the Christian Church" while at the same time conserving "the full autonomy of the Christian bodies adhering to it."

These federative movements have just got started. Few of the people connected with them or evaluating them from outside are content with them as they now operate, so often in hesitant and bungling ways. The record, nevertheless, is impressive when one thinks of the brief time in which they have been carried on. We have a long way to go before we shall develop adequate team play along these lines on the various levels of cooperation. But every move in the direction of federative union is a move in the right direction, in the Protestant direction. Along the line of unity by cooperation we may travel as far as we can and still we shall maintain our Protestant witness.

Give the American churches time. A consecrated endeavor of a hundred or two hundred years will bring forth a form of catholic unity which is congenial to Protestantism. Then our descendants will no longer need to decry or apologize for their many-numbered denominationalism. They will not blame us for our present atomism. The existence of multiple "churches" will be seen to have served both as incentive and instrument for the creation of a new form of church unity. I emphasize the word "creative." There is nothing creative in organic union. That is an old, and sad, story. Federative union will represent a creative achievement on the part of American Protestantism.

Along the road of federative union, therefore, we need not be afraid of success. But if we were to succeed in carrying out the organic union of Protestant churches to its logical goal, we should

have foisted upon ourselves and the world another ecclesiastical Frankenstein. We should have taken a step backward toward a form of unity whose historic inadequacy we know full well.

In raising a critical question regarding the compatibility of organic union with the Protestant principle, I have no lack of interest in or enthusiasm for unity. Union is my deep concern. I question an organic or legal unity because it presupposes a false basis of unity. Over against that false interpretation, the Roman principle, I propose that we explore and exploit to the fullest advantage, on a generous and daring scale, the Protestant principle of unity, the principle of cooperation in common tasks, in common worship, and in common expressions of faith.

MERGERS

The implications for ecumenical Protestantism of this interpretation of the federative nature of Protestant unity are readily drawn. Where no significant differences exist between denominations, let them enter into organic union. In such mutual swallowing up nothing disappears. The recent merger of the Evangelical Church with the United Brethren was such a merging of identities. Organic union was appropriate for these two denominations because they were indistinguishable in everything except historical and geographic background. In doctrine, polity, temper, and practice the two were already one. It was largely a matter of historic accident that they grew up separately, as two trees might grow from a single root. To say this is not to detract from the achievement of this organic union or of others of similar nature. The ministers and laity of these two denominations, their agencies and institutions, deserve the credit accorded to them for what they have accomplished. The newly formed denomination, the Evangelical

United Brethren Church, is now in a position to begin to serve the cause of ecumenical Protestantism if it will put its strength and experience at the disposal of federative union.

But there are denominations which differ significantly from one another. They can effect organic union only by the sacrifice of elements in doctrine or polity which represent genuine insights and valid practices. For such denominations to unite organically will require the abandonment of something precious to Protestant faith and life.

Critical questions may indeed be raised both inside and outside the denomination as to whether its alleged significant deviation really is significant. If on examination the differences turn out to be insignificant, if they prove presently to be mere pious traditionalisms, then let organic union go forward. But if there are genuine differences, then federative union is called for.

THE CORRECT QUESTION

Here, then, is the issue confronting denominations that acknowledge the pressure upon themselves of the historic Protestant thrust toward unity. Are there affirmations of doctrine and polity in the denomination which have continuing validity? If there are such central and perennially vital elements within a denomination, that denomination should resist appeals based on Christian sentiment and sentimentality to abandon those differences in the interests of organic union.

But the decision must not be merely a negative decision. Resistance to the appeal for organic union should be followed by a positive decision to put the strength of the denomination into movements for federative union. The denomination should instruct its leaders, educate its laity, and reallocate its budgets so that it may take the place its unique contributions to Protestant unity require of it in

undergirding and accelerating all experiments in federative union.

What does all this mean for the proposed Merger of the Congregational Christian Churches and the Evangelical and Reformed Church? Both parties must ask themselves what they are asked to give up in effecting a merger. This is the correct form of the self-directed question.

Actually, the question is often incorrectly put, as follows: What gains will result from the Merger? Putting the question this way elicits positive answers that have a great appeal. They need not be repeated here. Nevertheless, such answers are irrelevant and inconclusive, for they imply enrichment at the expense of impoverishment.

Congregationalists must ask the right question. Is there anything in Congregationalism that has permanent significance for Protestantism? To ask this question does not imply that other denominations have not also something precious for a united Protestantism. Certainly it does not imply that Congregationalism is the only legitimate form of Protestant organization and mindedness or that Congregationalism has not internal weaknesses and defects.

LOCAL AUTONOMY

Has Congregationalism anything within itself that should not be lost sight of in a united Protestantism? Suppose, on analysis, that a significant difference between the Congregational Christian Churches and the Evangelical and Reformed Church were to be discovered. Assume that this difference is seen to emerge in the contrasting theory of the place and authority of the local congregation. Granted that localism is often abused. But suppose, nevertheless, that Congregationalists come to the conclusion that the principle of localism is a great safeguard and bulwark against the en-

croachments of uniformity. A genial commentator on the Midwest has recently called attention to the increasing standardization of its life: canned knowledge; canned culture; and, next, canned religion. Suppose localism is seen to provide at least a latent resistance to the pressures of overcentralized control.

The question then arises as to whether in a presbyterian system it is possible to retain the principle of Congregational localism. Suppose it is further discovered that the two theories of the seat of authority are irreconcilable. Then the decision will have to be made. Either localism is important and offers continuing creative opportunities for the future of Protestantism, or it is unimportant and can be abandoned without impairing the rich variety of Protestantism. If the latter should appear to be the case, then it is time to ring down the curtain on it. Congregationalism will have served its purpose. Its historic decision in the seventeenth century to separate itself from the presbyterian order will no longer serve any useful purpose. Its nineteenth-century abandonment of the Plan of Union will be adjudged a mistake. To cling to Congregationalism under such circumstances would mean that Congregationalists are guilty of intransigent opposition to change. But if we have nothing to give up or to lose, we should follow those leaders who are realistic enough to draw the implications of the nonsignificance of the Congregational principle and who urge us in the direction of organic union.

But suppose the answer is that the Congregational principle of localism, or some other Congregational vitality, still has a useful purpose to serve in a united Protestantism. If such be the case, then Congregationalists should not be misled or self-hypnotized into abandoning it. Nor should they allow their strength and enthusiasm to be drained off into abortive

efforts to achieve organic union. If there is validity in the Congregational principle of order, all Congregationalists should do their utmost to incorporate this principle into the federative union for which Protestants so rightly yearn. This calls for vigorous, adequately financed, dedicated cooperation with the other denominations.

The resulting federal union will include many types and forms of Protestantism. It will exclude none of them. It will prove to be a union effective and rich because of its diversity. Thus, in the latter days American Protestants will have brought into being a new form of union, not organic but federative union.

FOCAL POINTS OF AN ECUMENICAL THEOLOGICAL EDUCATION

By FREDERICK W. SCHROEDER

[*Dr. Schroeder studied at Elmhurst, Eden, and Union and is President of Eden Theological Seminary, Webster Groves, Missouri.*]

WHAT should be the emphases in the training of Protestant ministers from the standpoint of a larger Protestantism? What advantages might be served by keeping distinctly denominational seminaries? These two questions the editor of the *Register* has asked me to discuss in this paper. The answer is determined to a large extent whether the questions are approached academically or functionally. Quite correctly, the approach suggested by the questions is functional; I say "correctly," because the sole reason for a seminary's existence is to prepare men for the pastoral ministry.

This immediately raises another question: What is the function of the church? And this admits but one answer: to bear witness to its gospel, which is its one great treasure, its exclusive possession shared by no other institution or organization. In apostolic times the church confined its witnessing for the most part to the preaching of the Word. The apostles, you may recall, declared, "It is not fit that we should forsake the word of God, and serve

tables"; nevertheless, the church could not escape the fact that the example of its Lord constrained it to bear witness through the channels of philanthropy as well. To this, education and social action were added in the course of time. Today all these—evangelism, philanthropy, education, social action—are both extensive and inclusive in scope. Now all these functions, properly understood, are but different ways of discharging the one great mission of making the gospel known and effective in the world. Whatever else the church may or may not do, nothing dare supplant or overshadow this mission. And let it be added at once that this becomes all the more important when one thinks in terms of a "larger" Protestantism; then, more than ever, the emphasis must be upon the common core of our Christian faith rather than upon the sociohistorical accretions of a particular sect or church.

I

This being the case, the focal point of theological education becomes the study

of the gospel, which includes a study of the biblical literature which enshrines it, the theological literature which interprets it, likewise the history that preceded and followed the unparalleled event of all time when God revealed himself in his only begotten Son. This constitutes a substantial body of fact and faith which a minister must master if he would discharge his high calling. It is not enough, for instance, to have received a divine call. That is one of the qualifications for the ministry, and a very important one; but unless it is supplemented with sound learning, it may prove to be a liability. Zeal for the Lord's work without knowledge usually degenerates into sentimentalism, obscurantism, or bigotry. Moreover, a minister who would help his people grow in the grace and knowledge of the Lord Jesus Christ must be able to do more than quote Scripture and speak in vague generalities. He will have little to teach and preach unless he has really made the substance of the Christian faith his own, both intellectually and spiritually. Without such a mastery the hungry sheep will not be fed, and he will add to the disrepute into which religion has fallen in some circles because piety so often becomes a cheap substitute for sound learning.

Obviously then, the historical, literary, and theological studies centering in the gospel and its world-wide outreach have the place of primary importance in a theological curriculum. Nothing can take their place. To cut corners in this area is to cut the nerve of spiritual vitality. And these studies must be pursued by both teachers and students in a spirit of fearless devotion to truth, even to the extent of questioning revered traditions; at the same time, such critical study must have its counterpart in a reverent appreciation of the religious treasures contained at times in very earthen vessels. That would in-

deed be a curious kind of theological education which at the end of three years would send its graduates into the ministry chiefly aware of what not to believe. Obvious as this is it merits special emphasis. Faith is not nourished on doubts. There is no religious vitality in negatives. The church is indeed indebted to liberalism for exposing certain untenable tenets of orthodoxy; yet we are today reaping the harvest of a watered-down type of teaching and preaching in which greater stress was laid upon what not to believe than upon what to believe. In liberalism one missed the ringing affirmations of faith. Its trumpet gave an uncertain voice, hence few prepared themselves for battle. Let theological education be rigorously critical, but may it never fail to accentuate the positive!

By way of serving the cause of a larger Protestantism, theological seminaries have the further responsibility of introducing their students to the various strains of theological thought, ancient as well as modern. There was a time when Augustine and Aquinas were considered too ancient to merit attention, when Calvin was the patron saint of one school and Luther invariably had the last word in another. That day is happily on the wane. It is encouraging to note a revival of interest in a study of the great masters of theological thought; particularly, too, that schools in the Calvinistic tradition are rediscovering Luther and that Calvin is not passed up where a Lutheran heritage predominates. Paul reminded the Corinthian Christians, who claimed Cephas or Apollos or Paul to be their spiritual progenitor, "all things are yours." The same must hold true wherever the sights are lifted beyond a narrow sectarian type of indoctrination. Where the study of theology is taken seriously, the contributions of all the great thinkers from the days of the Fathers down

to Kierkegaard, Barth, Brunner, and Niebuhr will receive the attention they merit.

If thus far no word has been said about that phase of theological education which deals with the practical side of the ministry, it is not because of its unimportance but rather because I believe that the message, as such, comes first. Of what value is it to be an expert teacher, an eloquent preacher, a wise counselor, a good organizer, but have no message? To know how to transmit the Christian message in a winsome way by whatever means one can successfully employ—whether it be pulpit, press, or radio—is tremendously important; but always this must be predicated on the assumption that the messenger has a message. Theological seminaries are always under some pressure to introduce courses aimed at developing competence in knowing how to do this, that, and the other thing. In the winter number of *Religion in Life* Mr. Seiden-spinner declares it to be his conviction that "the seminary is inclined to think of the minister as the man who knows rather than the man who does," and he claims that it is not revealed to the student "what he is expected to do with his three-year bag of knowledge." Very often, however, the shoe is on the other foot. Ever and again one becomes aware that ministers are quite adept at doing things, but one is not always certain that what they are doing is always worth doing; at least it is true to say that there is a good bit of majoring in minors. For this, congregations with their penchant for organization and activity are fully as much to blame as theological seminaries. But there really need be no conflict between knowing and doing, between the so-called "theological" and "practical" courses. It is not a case of either—or, but of both—and. Knowing without doing becomes easily academic dilettantism, but doing without knowing

loses itself in motion full of sound and fury signifying nothing.

In all that has been said thus far there may be little, if anything, that is unique by way of contributing to a broader Protestant outlook. Yet if Protestantism represents a return to the pristine Christianity found in the New Testament, as we believe it does, then nothing can serve the cause of ecumenicity better than a real concentration on the core and substance of the Christian faith.

II

We come now to consider specifically the second question: To what extent does or can a denominational seminary serve that end in view? A denominational seminary would seem to be the last place to foster an ecumenical outlook, for is it not predisposed if not predestined to perpetuate denominational peculiarities in polity, worship, and doctrine? Large inter-denominational seminaries, with no responsibility to any particular church and with their faculty drawn from many denominations, would seem to have a distinct advantage here. Denominational seminaries, on the other hand, would seemingly be restricted in their freedom or even obligated to indoctrinate their students with a sectarian theology. That this has been the case and in some instances might still be the case cannot be denied. But it need not necessarily be so; and, as a matter of fact, there are many denominational seminaries where it is extremely difficult, if not actually impossible, to uncover anything like a distinctly sectarian theology. By way of evidence one can point to the fact that in a large number of denominational seminaries you will find a goodly number of men from other denominations, and strangely enough these men return to their own fellowship without feeling the least bit out of step, either theologically or ecclesiastically.

And this, too, can be said on the positive side: in a denominational seminary the life and work of the church is of vital concern. Founded and supported by a church, it knows itself to exist for the church. The pulse beat of the church's life is felt in its halls of learning; the enrichment of the church's program of work and worship is its constant endeavor. Under these conditions theological research is not likely to become purely an end in itself. It may be argued that this intimate relationship between church and seminary is a liability rather than an asset as far as advancing the cause of a larger Protestantism is concerned. Yet I believe it is true to say that, while a denominational seminary is aware of its allegiance to a particular church, it is not therefore *eo ipso* disqualified to serve the needs of all churches. To date, even interdenominational seminaries can hardly be said to be preparing men for a larger Protestantism as such; their graduates do not become ministers of the Protestant Church but of a Protestant church, be it Methodist, Presbyterian, Congregational, or Lutheran. And it is not an established fact that they are more ecumenical in outlook than those who come up through a denominational school in which academic freedom and the evangelical spirit prevail.

Moreover, a denominational seminary, in so far as it expresses the particular genius of a church, has by that very fact a contribution to make toward a larger Protestantism. A larger Protestantism, it is to be hoped, is not to be thought of as the lowest common denominator of all but rather as the embodiment of the best in all. True ecumenicity is composed of and

can only come through diversity. The ecumenical church of our hopes and prayers will incorporate, for example, the principle of freedom cherished by the Congregationalists and the Disciples of Christ, the principle of order fostered by the Presbyterians and the Episcopalians, the fervor of the Baptists and the Methodists, the reverence of the Lutherans, the compassion of the Quakers, and the piety of the Moravians. Incomplete as this list is and inadequate as to characterization it nevertheless illustrates the principle. Whatever the evils of denominationalism may be—and there are many—it must not be written off as a total loss. Each denomination either has had or still has its special charism, which, if shared with others, makes for a better understanding of the Christian faith. Whereas at one time most denominations guarded this special charism, either to preserve its purity or to maintain some ecclesiastical advantage, the day of generous sharing is at hand. And the denominational seminary is one of the agencies by which the charism is both shared and preserved.

How much longer denominational seminaries will be needed to discharge their present function is hard to tell; for the time being they still have a place in the sun. As denominations merge, the number of seminaries will likely decrease. But this much is certain: every denomination will want to maintain one or more seminaries to discharge its responsibility of the common task of all churches—the propagation of the Christian faith. The church that does not have the vitality to maintain institutions of theological education has the mark of death upon it.

LET US UNITE!

By WILHELM PAUCK

[*Dr. Pauck is Professor of Historical Theology in C.T.S.*]

THE union of the Congregational Christian Churches and the Evangelical and Reformed Church will, I hope, be realized in the near future. It has been my privilege to serve for a time as a member of the Joint Commission of the two denominations, which began the work of formulating the "Basis of Union." This document, which has been progressively changed and improved according to various criticisms and suggestions, is now almost in final form. It will serve as the basis upon which the union will be actualized after the membership of the two denominations has voted that the union shall take place.

The work which has thus been done has been undertaken in preparation of the vote of the churches and their members. If this vote is favorable, more labor will be required in order to bring the new church body, to be known as the "United Church of Christ," into being. The "Basis of Union" provides an outline of principles according to which the life of the United Church shall be regulated.

The "Basis of Union" should be studied in detail by all churches and individual church-members before they vote on the proposed union. It should be made the subject of intensive discussion in local churches, associations, and conferences. These studies and discussions should be inspired by certain concerns to which the document specifically alludes but which it does not explain in detail because it presupposes them.

In this brief article I propose to deal with only one of these concerns. It is of

major importance. It is the principle of union itself.

THE PRINCIPLE OF UNION

The division of Christendom has lain upon the conscience of Christians at all times, for they have always confessed the faith in one Christ, one church, and one baptism. Many efforts have been made to unite the divided body of Christ, but none succeeded because the forces of separation proved always too strong. To be sure, minor unions between smaller churches or denominations were occasionally achieved, but these never affected the spirit of Christendom as a whole. In our time, the progress of the movement toward church union has been more rapid than in any previous period in the history of the church. There are several reasons for this development:

1. By the establishment of the democratic form of government and the spread of the ideals that underlie it, all over the world, freedom of religion has become a real possibility for most human communities. The old principle that peace and concord cannot prevail in a political community unless its members adhere to religious or confessional uniformity has been abolished. Thus, the chief cause of the division of Christendom has been undone; for while the demand for religious conformity made for an enforced unity in given states, commonwealths, and communities, it produced many internal and external divisions. It could not but be expressed in artificial ways, primarily because the freedom of conscience

was denied, without which religion cannot live.

What our ancestors believed to be an impossibility has become an actuality among us: We find that we can live in peace with one another in spite of the fact that we do not profess the same religion, and we find that we can work with fellow-Christians although we do not all adhere to the same creed and the same forms of worship. This unity in difference has proved to be stronger and more inclusive than the unity in conformity which for centuries was believed to be the only feasible one. At any rate, experience has taught us modern Christians that it is not absolutely necessary for us to hold to uniform creeds, church politics, liturgies, etc., in order that we may live and work together.

The democratic freedom of religion has tended to increase the number of denominations. It seems to have enhanced the division of Christendom by giving to any religious group the opportunity to organize itself. So it is often said that there are more than two hundred and fifty denominations in our country because the Constitution and the Bill of Rights guarantee religious freedom. However, this statement is not as impressive as it at first appears to be, for it should be balanced by the recognition of the fact that the same religious freedom which grants any group of men the right to organize themselves as a religious body has taught the majority of religious believers that their particular forms of church life do not separate them absolutely from others who differ from them. As a matter of fact, most Protestants of the United States belong to about ten or fifteen major denominations, and a small minority of American Protestants is organized in more than two hundred independent small denominations. Actually, the price in religious diversity that must be paid for religious freedom is not very

high. That is why it has never occurred to any serious modern defender of church unity to advocate the abolition of the freedom of religion.

2. Freedom of religion and denominational exclusiveness do not go well together. This fact has been recognized in many ways: (a) Millions of Americans have freely changed their denominational affiliation. Thereby they have demonstrated the irrelevance of denominational absolutism. (b) The growth of cooperation between the churches has been great—in exact proportion to the rate by which they have come to see the opportunities and responsibilities afforded them by the democratic environment in which they live. (c) The most powerful demand for the actualization of interdenominational cooperation, indeed for the abolition of denominationalism, has come from the so-called “younger” churches which owe their origin to the modern foreign-missionary enterprise. This demand has arisen not only from a recognition that the historical forms in which the Christian gospel is held are not as sacred and inviolable as the gospel itself but also from the insight that the freedom of religion which must be presupposed as the basis of a “successful” missionary endeavor cannot really be maintained if it is exploited by competitive denominations.

3. At the beginning of its history, Christianity was a minority movement. When it became a state religion, it became the official religion which every citizen and subject had to adopt. It continued to be a state religion throughout the ages of its European and early American history. This meant that every person born in a Christian state was born also in the Christian church. Christian education which Christian parents normally wished to provide for their children was regarded as a political obligation. Thus, one made sure that in “Christian nations” every

person became a "Christian." It was inevitable that many were only "institutional" or "nominal" Christians.

When it was no longer deemed politically necessary that all members of a state should live in religious conformity, i.e., when religious freedom was introduced, Christianity ceased to be as outwardly universal as it had been for centuries. When it was no longer politically required to belong to the church, many people ceased to identify themselves with it. Since the end of the eighteenth century, a great emancipation from church-membership has been in process. The result has been that Christianity is today again a minority movement (in terms of believing and responsible adherence to its standards of faith and life, it probably never was anything else). Western mankind is not as Christian as it gave the appearance of being in former periods of its history.

It is natural that as the churches have come to realize that they depend upon a minority of the people among whom they are established, they should grow more closely together in ways of friendship and cooperation. But the interdenominational activities which may have been inspired by such motives must not be interpreted as if they were the result of an acknowledgment of weakness on the part of the churches. The strength which they seek in unity and cooperation is not designed to fortify them defensively in their minority position, but it is directed to the fulfilment of a historical responsibility.

4. Western civilization would not be what it is without Christianity. It is a Christian civilization because the Christian church was the spiritual teacher and cultural mother of the European nations who became its carriers. The traditions of the ancient Hebrew, Greek, and Roman civilizations were transmitted to the Europeans and by them to the Americans and by Europeans and Americans to the

rest of the world by means of the Christian church. Within the Christian church, they all learned to develop their own particular cultural genius. It is therefore right to say that the Christian church has exercised a responsibility for the character of Western civilization. It would deny its own heritage if it were to shirk this responsibility now. But today it falls upon the shoulders of the minority among the population of Western nations who constitute the membership of the churches.

The turbulent conflicts which in our time have rent Western civilization asunder are signs of the possibility that this civilization may have lost its spiritual health. If this is so, it can be healed only by a strengthening of its Christian foundations. Only the Christians among its members can give it such healing. This is their task.

They can fulfil it only if they close their ranks and by a joint effort teach the nations that the spiritual premises upon which they must rely are the Christian truths, which from the beginning have been the basis of all their cultural undertakings.

Insights and purposes of this sort were the primary motivations of those Christian leaders who brought the modern ecumenical movement into being. The discussions of the ecumenical conferences and the work that preceded and followed them were designed to elicit from Christians everywhere a united expression of responsibility for the Christian character of Western civilization and to demonstrate to all people the Christian church's involvement in this civilization.

There was only one proof by which Christians could show how earnestly and sincerely they adopted this task: real cooperation and, wherever possible, actual union.

Such proof has been furnished. Through-

out Protestantism, denominationalism is being replaced by cooperation. Moreover, Christians everywhere are led more and more to realize that the historical situation in which they stand gives them a possibility which was denied to their ancestors, the possibility to show by deeds and not merely by professions of faith that the church is one.

The authors of the "Basis of Union" believe that the churches for which they speak are ready to act in response to this call to union. In the Preamble they have formulated this conviction as follows:

We the regularly constituted representatives of the Congregational Christian and Evangelical and Reformed Churches, moved by the conviction that we are united in spirit and purpose and are in agreement on the substance of the Christian faith and the essential character of the Christian life;

Affirming our devotion to one God, the Father of our Lord Jesus Christ, and our membership in the Holy Catholic Church,

which is greater than any single church and than all the churches together;

Believing that denominations exist not for themselves but as parts of that Church, within which each denomination is to live and labor and, if need be, die; and

Confronting the divisions and hostilities of our world, and hearing with a deepened sense of responsibility the prayer of our Lord "that they all may be one";

Do now declare ourselves to be one body, and do set forth the following articles of agreement as the basis of our life, fellowship, witness, and proclamation of the Gospel to all nations.

If they have spoken for the majority of their fellow-church-members, the union of the two denominations will be decided upon; for if the will to union as it is expressed in these words really motivates the people of the Congregational Christian and the Evangelical and Reformed churches, it will find a way to actualize itself in the United Church of Christ.

THE MERGER'S THREAT TO OUR HERITAGE

By MALCOLM K. BURTON

[*Mr. Burton was a student in C.T.S. from 1927 to 1929 and has been minister of the Second Congregational Church, New London, Connecticut, since March, 1938.*]

EVERYONE is for church union at first thought. No one likes to see denominations trying to cut one another's throats or six little churches struggling in a hamlet where there is scant support for one. As a general principle we all want church union—or cooperation of some kind.

It is upon this loose assumption that our thought of mergers has grown up. Unhappily, we have allowed our enthusiasm to keep everything on the level

of generalities. We are asked to decide the present proposal largely on our desire for union as such and to trust the working-out of particulars to a later time. This is the excuse for a loose basis of union which does not show too much of the practices that shall prevail.

The best of plans must have some form and substance, and our most idealistic dreams need the shaking-down of sober afterthoughts. So far there is little evidence that we understand the implica-

tions of our proposed Merger with the Evangelical and Reformed Church. More specifically, we have carelessly assumed that we could retain all the good points of our present congregationalism and at the same time achieve perfect harmony with a church whose polity is different from our own.

It has been a curious trait of democracies in recent years to look for the good points in every other form of government and to waive the importance of their own special gifts. We made all kinds of excuses for Hitler and at the same time picked our own system to pieces. In like manner, the most democratic churches seem ready to wave aside their own traditions while expressing a broad-mindedness toward systems historically hostile to themselves. Any mention that the E. and R. Church is presbyterial brings forth immediate champions for its cause, even from our own ranks, who do not hesitate to depreciate our own setup.

The fact remains that our forefathers were extremely close to the Presbyterians in both doctrine and general sympathies, but they always saw fit to retain a form of organization which was distinctly different. There was even a Plan of Union at one time, which we look upon today as having robbed us of many churches. If the presbyterial system is just as good as ours, why did we not accept it long ago? Or maybe the episcopal system would do as well? If the plans for general mergers keep growing, that is where we shall probably wind up.

Suppose that all of our denominations did unite in a mighty Protestant church. What would it be like? We must admit that the overwhelming majority of Protestants are extremely conservative in doctrine. In our dreams of a united church we generally think of a nice broad-minded body with a tolerant spirit toward everyone. Actually, a united church would be

so heavily weighted toward conservatism that a narrow-minded creed would come quite naturally. Second, the organization would require uniform practices and centralization of authority in order to keep the great bulk functioning. We would wind up with a church very close in form and doctrine to the Roman Catholic. After all, how did the Catholic organization get that way in the first place? We should remember that Congregationalists started as separatists from another established church, which had likewise become corrupt and intolerant through its singleness of power.

It seems strange that we should have to argue the case for congregationalism all over again. By some curious trick of presentation this Merger proposal has succeeded in riding along on mere assumptions. Instead of having to prove its own case, it has deftly shifted responsibility for all careful argument to the opposition. It even expects us to restate in a word or two the whole historic reason for congregationalism, while it begs the question on its own claims for unity. By making no damaging admissions of its own, it also compels the opposition to prove that the Merger would mean a change for us and that it would threaten our essential character. All these matters are too intricate and far-reaching to handle in summary fashion like this. I have tried in a series of printed leaflets to state the case more fully, and I shall gladly send these leaflets to any persons requesting them. Only a few salient facts can be given here.

It is our congregational form of government that grants us true liberty of conscience. Any change in our principle of local autonomy would carry with it an ultimate threat to our freedom of thought. That is why polity is so important. Despite assurances to the contrary, the Merger has all the earmarks of a change of polity for us. The E. and R. Church is

frankly presbyterial, and its members confidently expect the Merger to continue within the framework of a presbyterial pattern. For us this represents the first step toward an authoritarian church. In theory presbyterianism is the most democratic organization of churches above the congregational level. Its point of difference from us, however, is that it does require some actions of the local church to be approved by a higher body, thus breaking with our inviolate autonomy. This would be the first step in prying us loose from our local independencies and would pave the way toward other authoritarian practices.

In the case of the local church, the entering wedge is a new control over pastors. For instance, the demand is being pressed that all pastors under the union be installed. Most of our churches can pick their ministers at present without possible interference from any higher body; E. and R. ministers are not willing to sanction such procedure. They want our churches to yield to their custom, requiring oversight and approval before a pastor has full right to minister to a congregation. This same principle involves the right of review whenever a local church has an internal dispute. This is the presbyterian way, as against our principle of true autonomy for the local church.

On the national level the "Basis of Union" would set up all the characteristics of a presbyterial system at once. There is to be a central constitution which will define the rights and privileges of every group within the United Church. Nobody denies this. There is to be a legislative power in the General Synod—a principle which we have never recognized. Conferences and associations will be bound by the central constitution and guided by the legislative authority of the General Synod. All this has been clearly set forth in every edition of the "Basis of

Union" and is in violation of our principle of genuine autonomy. Less clear has been the fact that ministers would hold their standing in the unified top organization—making them subject to regulations and pressures outside their parishes.

Further inquiry reveals some astonishing proposals. Here is the ironical situation: A so-called "compromise" with the E. and R. Church would permit the local congregation (no longer called a "church") to disobey laws and authorities. This "compromise" would consist of letting our churches exercise their "congregational prerogatives" by acting as open lawbreakers within a presbyterial setup. The system will be that of the E. and R. Church, but they are offering us the promise of leniency in enforcement. The magnanimous promise is given that we shall not be prosecuted. Only "persuasion" will be used against us and decisions will be simply advisory—for a while at least. We are not told what this "persuasion" will include. But with control of ministerial standing vested in higher bodies, subject to constitutional requirements and acts of the General Synod, we can assume that ministers will become the connecting link between the authority of a presbyterial system and the "autonomy" of local congregations. It is taken unblushingly for granted that the constitution of the United Church shall have the moral right to define relationships for all groups, including the local church, and that the General Synod shall have legislative power over us. Its laws, we are told, will be "just like" our present laws of congregational usage. But our "laws of usage" are merely customs at present, freely accepted and freely changed by ourselves! They are imposed by no central constitution, nor are they written by any legislature over us. This Merger implies a radical change for our churches.

If this union goes through, our de-

nominal boards will merge into one central structure with the E. and R. Church, taking with them enormous endowments given in the name of Congregational Churches. Once these are transferred to a new corporate structure, we shall never get them back. Furthermore, the loose talk about individual churches withdrawing from the union if we do not like it overlooks an important legal fact. There was a time when Presbyterian churches could withdraw from their denomination and become independent, taking their property with them. The courts of most states now hold that even locally held property belongs to the denomination, in all cases of withdrawal, for churches which recognize a central judicatory. The judicatory system is part of this Merger plan. Churches that become disillusioned with the Merger will have a few short years at best in which to break away. They will then find themselves without a denomination and deprived of all their former possessions in boards and funds.

I have taken this time to indicate the change in polity because everything distinctive in our heritage is dependent upon our freedom in organization. Assumptions that congregationalism would be safe in the proposed Merger have been too carelessly accepted. The attempt to wave aside details does not look like honest facing of the issues. There are some people, of course, who renounce liberalism so thoroughly that they would gladly clamp an orthodox creed upon us. For them this Merger would seem the first logical step. But the true preservation of our great heritage can never be reconciled with the details of this proposed Merger. All claims that the E. and R. Church is similar to us break down in final analysis.

The E. and R. ministers start out by arguing that they are just as congregational as we. They harp on running all

their own affairs. They dwell upon their claim that they never "crack down" on anyone and would never think of conducting heresy trials. This sounds for a while as though they were renouncing presbyterianism, for presbyterianism is, first of all, authority from the top down; and through the years the presbyterial system has been famous for its heresy trials and theological strait jacket. If the E. and R. men do not care for these presbyterial products and if they really believe that their congregations run their own affairs, they ought to be ready to drop the presbyterial system and join our churches in purely voluntary cooperation. But no! Press them far enough and they will relinquish all their claims to congregationalism. When they see that we really believe in it, they argue that our setup is pure anarchy. A realistic understanding of the E. and R. position shows that neither our concept of congregationalism nor our free attitude toward creeds is harmonious with their inmost desires. Their present insistence upon compulsory installations, together with the whole framework of the "Basis of Union" which they insist upon, is evidence that true congregationalism will not survive the Merger. Once we have taken this fateful step, our churches will be no longer free to chart their own separate courses.

I wish that there were time to take up many of the other loose assumptions about church union. None is more specious than the claim that we must have one church in order to make our voices felt in world affairs. Another is the presumption that an ecumenical ideal requires organic union. The true cause of unity in the spirit is jeopardized when such careless claims begin to sweep us off our feet. Blind emotionalism becomes a fearful thing when it demands hasty action and steps that would lead toward a totalitarian church.

BRIEF STATEMENTS ON THE MERGER

I

THE movement toward church unity proceeds along three lines. First, the yoking-federation or corporate merger of churches local. Second, the development of councils or federations of churches in towns, cities, states, nations; and now of the World Council. Third, the corporate merger of denominations. Of these, the first two are by far the more significant and effective. The third is spectacular—if not specious—dramatic, emotional—if not sentimental—and in some cases, e.g., the great Methodist merger, valuable and effective.

The diversities of modern Christianity are an evidence not of weakness but of vitality—if not of monolithic strength. They reveal the adaptability of Christianity to the human conditions of race, of history, of culture.

Life that is healthy develops from the simple into the complex. The challenge of the time is for the development of unity of spirit, not of organization, or of procedure. It was for this that Jesus prayed. It is this that the nations are seeking as the condition precedent for a "lasting and durable peace."

The prayer "we deplore our unhappy division" should be changed to read "we deplore the unhappy use we have made of our divisions. Teach us to value our divisions and to use them in unity of spirit for the good of man, and so for Thy Glory."

ROCKWELL HARMON POTTER, C.T.S., '98
Dean Emeritus

HARTFORD THEOLOGICAL SEMINARY

II

I have come into Congregationalism from a completely Quaker background and have been delighted to find the same democratic spirit, freedom, and liberality which I have always known. Having urged the necessity of a united Protestantism in divers homiletical efforts, I am amazed to discover an urge to shy away from specific application of admitted academic admonition, unless it be largely on our own terms—a qualification wholly untenable on the face of it!

In a day when religion tends more and more toward "high church" and ministers lean increasingly upon the crutch of ritual and even churches are constructed after the pattern of the cathedral (against all of which I rebel), it seems to me those phases of Protestantism that consistently have guarded the sanctity of conscience and the autonomy of the local church ought carefully to maintain their testimony without a compromise with authoritarianism. I can see that the "Basis of Union" in its present form attempts to bridge that gap, perhaps more successfully than I fear.

On the other hand, it would seem regrettable if, having gone as far as we have in the effort at union, we should finally be compelled to announce to the world that again Christian bodies have found it impossible to unite.

ELDEN H. MILLS

FIRST CHURCH OF CHRIST, CONGREGATIONAL
WEST HARTFORD, CONNECTICUT

A DIGEST OF REPORTS FROM CONFERENCES

By THE EDITOR

THE Editor wrote to superintendents and directors asking whether their conferences, or associations within their area, had taken action on the Merger and, if so, what was the nature of the action. Eighteen states or areas reported no official action (since 1944), but several of these had encouraged informal gatherings between C.C. and E. and R. churches and young people's groups. In two cases the response to these appeals was apathetic, and in two other areas it was felt that a vote now would reveal decided opposition. In Missouri the conference cooperates with E. and R. in support of the Chapel at Columbia and in other projects. In Colorado sentiment seems to be in favor of the Merger, which has been "widely discussed at various meetings of the Colorado Congregational Conference."

Eight states or areas reported some action. Central Association (Southern Illinois) favored the proposal. Wisconsin Conference (October, 1946) adopted the following resolution:

Be it hereby resolved that the Wisconsin Congregational Conference extend its warm and cordial greeting to its sister churches of the Evangelical and Reformed denomination. We have a deep and sincere interest in the negotiations that are seeking to draw our churches together in one body. We welcome the request of the General Council that we shall continue to explore the ways of a closer and more intimate acquaintance and fellowship between our churches, and we pray that the spirit of Christ may guide our minds and action in the days ahead.

The Board of Directors of the Rhode Island Congregational Christian Confer-

ence in January, 1947, "authorized the Executive Committee of the General Council not to call a special meeting of the General Council but to itself proceed to secure by vote the attitude of our Conferences, Associations, and local churches."

Indiana Conference in May, 1946, took favorable action, only a part of which I quote:

A STATEMENT CONCERNING THE MERGER

We, the Indiana Conference, are deeply desirous that negotiations looking toward our merger with the Evangelical and Reformed Church shall go forward under the most favorable possible auspices.

Therefore, we wish to say to our General Council and to its Executive Committee and to denominational executive officers the following things:

1. We of the Indiana Conference favor the merger and want to see it consummated without due delay.

Massachusetts appointed a Committee of Twenty-five to bring the matter of the Union to the churches. After circulation of a leaflet on the Union and the "Basis of Union" and the "Primer of Union," a vote was taken. As of April 15, 1946, 168 out of 591 active churches reported. Eleven of the 168 took no action. Of the 157 churches that sent in a definite vote, 126 voted "Yes." The Conference of 1946 voted to continue the Committee of Twenty-five for another year.

The Middle Atlantic Conference voted in May, 1946:

BE IT RESOLVED—That if proposals are adopted by the 1946 General Council for the preparation of a Supplement to the Basis of

Union as proposed by the Executive Committee of the General Council, the Board of Directors of the M.A.C. be authorized to act for future negotiations of conferences, associations, and synods.

Its delegates at Grinnell presented a resolution asking for union.

On the other hand, the New London Association of Connecticut in March, 1946, reaffirmed its stand of 1944 in opposition to the Merger and stated (in part):

And we record at this time our firm opposition to any merger which contemplates compromising our Congregational freedom in favor of a Presbyterian system or any kind of centralized church constitution which shall be binding upon the individual churches.

Pennsylvania, last May, by divided vote passed a resolution (the central paragraph of which follows) which states that the conference is opposed to *any* merger which would change Congregational polity:

RESOLVED That the Conference does not favor participation in organic union with the said church, or with any churches, in the event that such union necessitated fundamental changes in the polity of our churches to the extent that the local church shall cease to be an autonomous, congregational body; or, which in any way seeks to establish a body, higher than the local church, which shall have either actual, implied, or potential ecclesiastical authority over the local church: or, which in any way makes compulsory that voluntary association in cooperative bodies—the Association, the Conference and the Council—which the local churches now enjoy.

REGISTRATION IN FEDERATED THEOLOGICAL SCHOOLS

Winter Quarter, 1947

Total Registration.....	234
Divinity School.....	115
C.T.S.....	88
Meadville.....	17
Disciples.....	14
Candidates for the	
B.D. degree.....	79
(50 CTS; 14 DIV; 10 DDH; 5 MTS)	
Ph.D. degree.....	70
A.M. degree.....	61
Students-at-large.....	24

Distribution by denominations:	
Congregational.....	53
Baptist.....	36
Methodist.....	31
Disciples.....	25
Unitarian.....	15
Presbyterian.....	14
Lutheran.....	12
Evangelical and Reformed.....	9
Others.....	39

A SELECTED LIST OF 16-MM. SOUND FILMS FOR CHURCH USE

By DAVID NOSS

[The compiler is a graduate of Franklin and Marshall College and of the Theological Seminary of the E. and R. Church, Lancaster, Pennsylvania, and is doing graduate work in the fields of religious education and theology.]

SHALL WE USE A FILM THIS TIME?

There is only one sure way to judge whether a film will be useful in a given program: *pre-viewing the film in the light of the particular purposes of that program.*

Suggested tests to be applied in considering a film for a church program:

1. What is the group's main purpose in this program?
2. For what purpose was the film made?
3. In what ways can the film be adapted to the group's purpose?
By supplementary information?
By discussion and criticism?
(comparison or contrast with group's goals)
By presentation to create a mood?
4. For this purpose does the film presentation really have definite advantages?
5. Is the technical quality of the film acceptable?
6. Is it suitable for the age level of the audience?
7. What advance study should be made before showing the picture?
8. How should the film be presented?
By a factual introduction?
By a worship service?
By proposing questions to be answered?
9. What questions may be raised in discussion after showing?
10. What follow-up should be made by the group?

All films listed are 16-mm. sound, and all are in black-and-white except those specifically marked (color). Listings contain in order the following: title of film, length in minutes, usual rental charge for one day, and abbreviations for rental sources.

BIBLICAL DRAMA

BLIND BEGGAR OF JERUSALEM. 20 min. \$8. *AMPC, B&H, Ideal, YMCA.* Cathedral Films' story of the healed beggar (John 9:1-41) who found loyalty to the truth to be more important than membership in the temple.

JOURNEY INTO FAITH. 34 min. \$8 (in Lent, \$14). *AMPC, B&H, Ideal, YMCA.* Cleopas of the Zealot movement encounters the risen Christ (Luke 24:13-33). (Cathedral.)

THE KINDLED FLAME. 33 min. \$9. *B&H, Ideal, YMCA.* Harmon Foundation film of early Christians under persecution (A.D. 304). The triumph of Marcellus' faith.

NO GREATER POWER. 20 min. \$6. *AMPC, B&H, Ideal, YMCA.* Cathedral Films' story of Zaccheus elaborated (Luke 19:1-10).

THE PRODIGAL SON. 22 min. \$6. *AMPC, B&H, Ideal.* Cathedral Films' story of Luke 15:11-32 in modern setting. Study guide \$0.25.

A VOICE IN THE WILDERNESS. 60 min. \$12. *B&H, Ideal, YMCA.* John the Baptist: early life, baptizing, imprisonment, beheading. (Cathedral.)

WHO IS MY NEIGHBOR? 30 min. \$8. *AMPC, B&H, Ideal, YMCA.* The parable of the Good Samaritan (Luke 10:30-37), elaborated. (Cathedral.)

BIBLICAL BACKGROUNDS

BOOK FOR THE WORLD OF TOMORROW. 30 min. \$10 (or silver offering). *B&H, PH, YMCA.* American Bible Society's history of the Bible from Jerome to the present.

"TWO THOUSAND YEARS AGO SERIES." Five films at \$6 each. *B&H, YMCA.* New British series on life in first-century Palestine:

THE DAY'S WORK. 21 min.

THE CHICAGO THEOLOGICAL SEMINARY *Register*

THE HOME. 19 min.
 THE SCHOOL. 16 min.
 THE SYNAGOGUE. 22 min.
 THE TRAVELERS. 22 min.

CHURCH LIFE AND MISSIONS

FOR ALL PEOPLE. 20 min. \$6. *YMCA*. The work of a Los Angeles interracial church dramatized in the story of its influence on one boy. Made by Cathedral Films for the United Christian Missionary Society.

THE COLOR OF MAN (color). 20 min. \$5 (or offering). *Cong.* Church mission work in southeastern United States filmed for the American Missionary Association.

CUMMINGTON STORY. 20 min. *Library of Congress*. How the Cummington (Mass.) church and community reacted to refugee guests—and got acquainted with them.

GO FORTH. 20 min. Probably \$6. *YMCA*. A drama: ex-G.I. doctor meets trouble in deciding to go into medical missionary work. Made by Cathedral for the Episcopal church.

WE'VE A STORY TO TELL. 30 min. \$5. *Meth., YMCA*. Thesis is that service to the world is an experience which is vital to the religious life of the local church: Made for the Methodist church, but not denominational in content.

INTERRACIAL BROTHERHOOD

AMERICANS ALL. 16 min. \$3. *B&H, CFC, Ideal, YMCA*. "March of Time" discussion film on intergroup relations. Describes the "Springfield Plan."

BROTHERHOOD OF MAN (color). 10 min. Apply for rental. *Brandon*. Animated cartoon based on *Races of Mankind* produced for the U.A.W.—C.I.O.

MAN—ONE FAMILY. 17 min. \$2. *BIS*. British film refuting the master-race theory. Has been translated into sixteen languages. Collaborators: Dr. Julian Huxley and Professor J. B. S. Haldane.

PEOPLES OF THE USSR. 33 min. \$4.50. *B&H, Ideal, YMCA*. Survey of racial groups within the Soviet Union.

OF THESE OUR PEOPLE. 30 min. \$6. *CFC*. Documentary history of American Jews since their landing at New Amsterdam in 1654.

RECONSTRUCTION AND WORLD PROBLEMS

CHILDREN OF TRAGEDY. 22 min. \$2.50. *YMCA*. Daily lives of children in postwar Europe. Includes a report by Howard Kershner and remarks by Charles Boyer on United States relief "sponsorships."

A DEFEATED PEOPLE. 20 min. \$2. *BIS*. British discussion film on problems in occupied Germany (British zone).

FOOD—SECRET OF THE PEACE. 14 min. \$1.25. *Brandon, CFC*. Food as a political weapon and a key to stable economies.

FREEDOM AND FAMINE. 10 min. \$0.50, *YMCA*; \$1.25, *CFC*. Famine conditions in Europe shown partly through the life of an upper-middle-class French family.

HE RESTORETH MY SOUL. 17 min. Free. *Presby.* Reconstruction film with a special plea for rebuilding church life. Made for the Restoration Fund of the Presbyterian Church, U.S.A.

NOW THE PEACE. 20 min. \$2.50. *CFC, Cong., YMCA*. Summary of the United Nations program for world security.

PALE HORSEMAN. 20 min. \$2.50. *Brandon, CFC, YMCA*. Powerful documentary of starvation and epidemic disease.

PALESTINE. 16 min. \$3. *B&H, Brandon, CFC, Ideal, YMCA*. "March of Time" forum edition interpretation of the problems of Palestine today.

SUFFER LITTLE CHILDREN. 10 min. \$0.50, *YMCA*; \$1.25, *CFC*. Brief documentary of the plight of children in Europe.

WE, THE PEOPLES. 10 min. \$1.50, *YMCA*; \$2, *Brandon, CFC*. Summary of the struggle of men for peace, with an explanation of the United Nations Charter. Produced by Young America Films.

WORLD OF PLENTY. 45 min. \$3, *Presby.*; \$5, *B&H, BIS, DeVry, Ideal, YMCA*. Paul Rotha's famous documentary of the world's interdependence in food distribution.

See also MARIE-LOUISE listed below under "Feature-Length Films."

SPECIAL INTERESTS OF YOUNG PEOPLE

DINNER PARTY (color). 25 min. \$5. *B&H, YMCA*. Discussion film on table etiquette, in two parts. First part raises questions; second, summarizes.

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THE HOUSE I LIVE IN. 10 min. \$1.50. *B&H, Brandon, Ideal, YMCA*; \$2, *CFC*. Frank Sinatra sings song by this title and makes a brief plea for racial and religious tolerance.

JUNIOR PROM (color). 20 min. \$5. *B&H, YMCA*. Dramatized demonstration of "date manners." Film follows two couples to a junior prom.

YOU AND YOUR FAMILY. 10 min. \$1.50. *YMCA*. Dramatized episodes designed to serve as a basis for discussions on the family relationships of young people.

YOU AND YOUR FRIENDS. 10 min. \$1.50. *YMCA*. Episodes in a teen-age party are shown as a basis for discussion on the qualities necessary for lasting friendships.

FEATURE-LENGTH PICTURES

ABE LINCOLN IN ILLINOIS. 110 min. \$20. *Ideal, IT&T*. Lincoln's younger days played by Raymond Massey. (RKO restricted.)

COURAGEOUS MR. PENN. 90 min. \$17.50. *B&H, FI, Ideal*. British-filmed life of William Penn.

THE FORGOTTEN VILLAGE. 60 min. \$12. *Ideal, YMCA*. A young teacher brings new life to a remote Mexican village. Made by John Steinbeck.

GRAPES OF WRATH. 120 min. \$17.50. *FI*. Movie version of Steinbeck's novel. Available only to schools. (Twentieth Century-Fox.)

THE GREAT COMMANDMENT. 80 min. \$20 (in Lent, \$25). *FI*. Jesus' influence on a young Zealot leader. Directed by James K. Friedrich.

THE HUMAN ADVENTURE. 80 min. \$15. *CFC; Oriental Institute, University of Chicago*. Epic of the rise of mankind, based on University of Chicago archeological expeditions.

JOURNEY TO JERUSALEM. 105 min. \$25. *B&H, Ideal*. Maxwell Anderson's stage play.

LAST DAYS OF POMPEII. 100 min. \$20 (in Lent, \$25). *B&H, FI, Ideal, YMCA*. Religious story in A.D. 32 setting based on Bulwer-Lytton's novel. (RKO.)

MARIE-LOUISE. 75 min. \$15. *YMCA*. Story of a little French girl evacuated to Switzerland by the Red Cross. French and German dialogue, with English titles superimposed.

OUR TOWN. 80 min. \$17.50. *B&H, Ideal, YMCA*. Movie version of Thornton Wilder's Pulitzer prize play. (United Artists restricted.)

THE POWER OF GOD. 55 min. \$20. *AMPC, DeVry, Ideal, YMCA*. Christianity in the lives of the people of one community—according to the Missouri Synod Evangelical Lutheran church. Produced by Hamilton McFadden.

MISCELLANEOUS

THE CITY. 31 min. \$4.50. *CFC*. Documentary of the life of a city, showing slums and the need for city planning. Directed by Willard Van Dyke.

THE NEGRO FARMER. 40 min. \$4.50. *Ideal*. Present conditions and the work of federal and state extension services.

PSYCHIATRY IN ACTION. 60 min. \$3.75, *YMCA*; \$5, *BIS*. British hospital treatment of war neuroses.

USING THE CLASSROOM FILM. 20 min. \$3. *YMCA*. Demonstrates effective educational use of a sound film. Made at the University of Chicago by Encyclopaedia Britannica Films Inc.

RENTAL SOURCES FOR FILMS LISTED

(This list of distributors is not exhaustive)

AMPC Allied Motion Pictures Corporation
543-61 Diversey Pkwy.
Chicago 14, Ill. LIN 1438

B&H United World Films, Inc.
(Or: Bell & Howell Filmosound Library)
1801 Larchmont Ave.
Chicago 13, Ill. BR 6510

30 Rockefeller Plaza
New York 20, N.Y.

716 N. LaBrea Ave.
Hollywood, Calif.

1221 G St., N.W.
Washington, D.C.

BIS British Information Service
360 N. Michigan Ave.
Chicago 13, Ill. AND 1733

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| <p>30 Rockefeller Plaza
New York 20, N.Y.</p> <p>Other offices in Boston, Detroit, Houston, Los Angeles, San Francisco, Seattle, and Washington, D.C.</p> <p><i>Brandon</i> Brandon Films, Inc.
1600 Broadway
New York 19, N.Y.</p> <p><i>CFC</i> College Film Center
84 E. Randolph St.
Chicago 1, Ill. AND 1826</p> <p><i>Cong.</i> Missions Council
Congregational Christian Churches
19 S. La Salle St.
Chicago 3, Ill. CEN 3975</p> <p>14 Beacon St.
Boston 8, Mass.</p> <p>287 Fourth Ave.
New York 10, N.Y.</p> <p><i>DeVry</i> DeVry Films and Laboratories
1111 Armitage Ave.
Chicago 14, Ill. LIN 5200</p> <p><i>FI</i> Films Incorporated
64 E. Lake St.
Chicago 1, Ill. STA 3708</p> <p>330 W. Forty-second St.
New York 18, N.Y.</p> <p>314 S.W. Ninth Ave.
Portland, Ore.</p> <p>1709 W. Eighth St.
Los Angeles 14, Calif.</p> <p><i>Ideal</i> Ideal Pictures Corporation
28 E. Eighth St.
Chicago 5, Ill. HAR 5354</p> <p>Bertram Willoughby Pictures, Inc.
Suite 600, 1600 Broadway
New York 19, N.Y.</p> <p>Other offices in Atlanta, Chattanooga, Dallas, Denver, Kansas City, Los Angeles, Memphis, Miami, New Orleans, Portland, and Richmond.</p> | <p><i>ITT</i> International Theatrical and Television Corporation
100 W. Monroe St.
Chicago 3, Ill. AND 1455</p> <p>25 W. Forty-fifth St.
New York 19, N.Y.</p> <p>Other offices in Atlanta, Boston, Dallas, Los Angeles, Oakland, and Washington, D.C.</p> <p><i>Meth.</i> Methodist Publishing House
740 Rush St.
Chicago 11, Ill. SUP 8462</p> <p>Department of Visual Education
150 Fifth Ave.
New York 11, N.Y.</p> <p>Other offices in Los Angeles, Nashville, and Portland.</p> <p><i>PH</i> Photoart House
844 N. Plankinton Ave.
Milwaukee 3, Wis.</p> <p><i>Presby.</i> Central Distributing Department
Presbyterian Church, U.S.A.
8 S. Dearborn St.
Chicago 3, Ill. RAN 6617</p> <p>156 Fifth Ave.
New York 10, N.Y.</p> <p>234 McAllister St.
San Francisco 2, Calif.</p> <p><i>YMCA</i> Association Films
(YMCA Motion Picture Bureau)
19 S. La Salle St.
Chicago 3, Ill. RAN 4016</p> <p>347 Madison Ave.
New York 17, N.Y.</p> <p>351 Turk St.
San Francisco 2, Calif.</p> <p>1700 Patterson Ave.
Dallas 1, Texas</p> <p><i>The Seminary does not lend, sell, or rent films. Orders must be sent directly to the respective distributors, whose names and addresses are listed above.</i></p> |
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ALUMNI NOTES

Compiled by EULALIA and DAN WILLIAMS

The *Journal of Religious Thought* in its spring-summer edition (1946) publishes the following articles by C.T.S. folk: "Problems of Church and Community," by *Frank Dorey* ('42); "The Church and Population Mobility as a Factor in the Changing Community," by *Philip M. Widenhouse* ('36); "Church and Community. II. Characteristics of the New Local Situation," by *Samuel Kincheloe*.

1946. *Phil and Phoebe (Mellinger) Anderson* are spending a year at the University of Edinburgh, studying with John MacMurray and John Baillie. They enjoy living under the historical shadow of John Knox and worshiping in St. Giles Cathedral.

1946. *Rosemary Hirst* is director of religious education for the Church Federation of Troy, Ohio. Her address is: 213 East Franklin Street.

1946. *Perry and Carol Le Fevre* left for England in January. They will spend a year at Cambridge University.

1946. *Curtis and Dorothy Lindahl* are at the Congregational Church in Roberts, Wisconsin. They write, "Our church is the only church in town, and most of the people who attend it are dairy farmers. . . . It has been fun to live in the country after three years in Chicago."

1946. *Alden and Derrith Matthews* announce the arrival of Cynthia Ann on December 8, 1946, in New Haven, Connecticut.

1946. *Edith Sinclair* became Mrs. Thomas Downing on December 20 at the Indianola Presbyterian Church, Columbus, Ohio. Edith is assistant director of the Westminster Foundation at Ohio State University.

1945. *Bob and Helen Grant*, Altmar, New York, are in charge of three churches. "The growth of our cooperative Protestant program has been very heartening. Week-day religious instruction, youth fellowship, an adult study group on the Church, and two family nights this fall have been shared in by Methodists and Episcopalians. . . . Last summer we worked together directing a camp for junior boys around the theme, 'Knights of

the Round Table.' It was built for that group, and we were proud not to be handing out merely a scaled-down adult or youth camping institute program."

1942-45. *Sherwood Palmer* is in clinical training for the hospital chaplaincy at St. Elizabeth's Hospital, Washington, D.C.

1945. *Tom and Eleanor Sampson* proudly announce the birth of Mary Hannah on January 3, 1947.

1944. *Howard and Jean Boardman* have moved from Maine to Rutland, New York (post office address is Watertown, N.Y.). They also serve the church at Burrville. "C.T.S. friends will be interested to know that we are now located only thirty-five miles north of the Bob Grants at Altmar."

1944. *Carl Bollinger*, St. Paul, Minnesota, announced his engagement on New Year's Eve. The lady's first name is Ann. Last name please!

1941-44. *Helen Osborne* is the new director of young people's work at the People's Church in East Lansing, Michigan.

1943-44. *Mas and Helen Wakai* of 821A Pensacola Street, Honolulu 42, Hawaii, write: "We have reached the shores of the Paradise Isles, but everything is too expensive to live adequately on a modest budget. The war boom is still here but is subsiding gradually. . . . In the near future I shall be assigned to the Big Island."

1942-43. *Margaret (Baker) and Hunter Beckelheimer* are in their new church in Kenton, Ohio. They describe their church as "a devoted and hard-working fellowship of 300." Hunter says, "Margaret finds time to give vent to musical loves—singing in the choir, an occasional solo, and meetings of the local music club. She also has several fingers in the work of the Women's Council. All this seems to agree with her; she feels fine."

1939-41. *Stanley and Gretchen Conover* have a daughter, Mary Louise, whose birth announcement got lost in our files. She celebrated her first birthday on February 24.

1941. *Frances Eastman* writes: "I am growing excited over my proposed visit to the mainland. . . . I shall leave Honolulu on a Pan American clipper on January 6, go to Tulsa for a few days, and then on to a string of conferences." After the conferences she will vacation a bit in the States before returning to Hawaii, where she is director of religious education for the Hawaiian Board of Missions.

1941. *Julian and Jeannette Keiser* are now located at the Warren Avenue Congregational Church in Chicago.

1941. *William H. Hill* conducted the Service of Dedication for the refinished sanctuary of the Immanuel Congregational Church, Dubuque, Iowa, of which he is pastor, on November 24, 1946. In connection with the service Mr. Hill published a booklet explaining the symbolism of the church and accepting the many memorial gifts.

1938-41. Friends of *Howard and Elsie Schomer* have received through the American Board a letter telling in detail of their experiences in France, the spiritual crisis among the French people, the vitality of the French Protestant church, and of their own work in teaching, preaching, and in youth camps. The Schomers are at Chambon-sur-Lignon, Haute Loire, France.

1940. The Methodist Board of Publications has printed a manuscript by *Everett E. Manes* (First Congregational Church, Springfield, Illinois), called *An Interlude in Worship*. It is to be used with audio-visual aids. His church has one of the most complete and varied equipments in this new field of any church in the state.

1940. *Orland and Edith McKinley's* Christmas letter features a charming picture of their two children, Charles and Mary. Orland reports a busy year, getting used to parish life again after serving as overseas chaplain in the Army. Address: 307 Park Avenue, Prophetstown, Illinois.

1939. *Frank Workentine*, of Ekalaka, Montana, reports three active, growing daughters: Olive Ann, Grace, and Ruth. He writes: "The year has been a busy one. . . . In the summer measles and mumps fastened themselves upon us and our community, making it impossible to hold Bible Schools for a while. But we did

manage to visit four communities with our trailer house and held Bible School for their children. To teach Bible School all morning, call all afternoon and evening is hard work, but also rewarding."

1939. *Ruth Wassenich* and her husband, Paul (Divinity School graduate), are "happily situated here at the University of Texas campus where Paul teaches Bible and has a student chapel on Sundays, as well as directing student work generally for our denomination (Disciples) on the campus."

1938-39. *Albert Ickler* has written from Germany sending his Christmas greetings: "May the Lord soon realize his Christmas message: Peace on earth!" He tells of the need of the family, including the two boys, for food. Other needs are stockings, soap, tooth brushes, tooth paste, "and similar things of the daily life which one normally doesn't even think of but which one cannot get any more in this country." His address is Herr Albert Ickler, (21b) Bochum (Westphalia), Germany, Dibergrstr. 46 (British Zone).

1938. *Ed and Florence Manthei's* son, Peter Bruce, was baptized in July, 1946, at the Western Springs church by *Dan Williams*, '34.

1938. *Hubert and Jean Stem*, who celebrated their first wedding anniversary on January 31, have recently moved into the church parsonage at 7407 Yates Avenue, Chicago.

1937. *Philip Sarles* has accepted a call to the Rogers Park Congregational Church.

1936. *W. Edgar Gregory* has been called to serve as director of research and survey for the Northern California-Western Nevada Council of Churches and as executive officer for its Comity Commission. His recent articles include "What Is Your Bible?" in the October *Advance*, and "Help Bolster Those War Marriages," in the October *Mental Hygiene*. William Edgar Gregory, Jr. was born January 7, 1947.

1934. *Perry D. Avery's* lively account of his summer journey overseas on a freighter carrying horses to Poland appears in the January, 1947, *Advance*. The trip was planned originally so that Perry and one of his laymen would serve as livestock attendants on a boat carrying heifers which his church was sending to Europe.

1932-34. *Leland Stark*, dean of Calvary Episcopal Cathedral, Sioux Falls, South Dakota, has sent a handsome set of pictures showing the before and after stages of the remodeling of the interior of the cathedral.

1933. *Isabelo I. Pacquing* of 1056 Santol Street, Santa Mesa, Manila, P.I., in a Christmas letter to Mr. Cashman incloses a picture of his family, which includes himself, a lovely wife, and five children. The youngest child, Catherine Sally, was born August 30, 1946. "Arce Ismael (two years old) was born just before the liberation, and most of his early life was spent in the deep fastnesses of the mountains of northern Luzon hiding from the Japanese." Isabelo is working with the U.S. Army in the Civilian Personnel of the Tenth General Hospital. He would very much appreciate receiving books from his American friends, since he lost his entire library during the war.

1932. *Lt. Chaplain Henry F. Maxwell* is located at the French Arsenal in Tientsin, China. His address is: 11th Marines (Artillery), 1st Mar. Div. (Reinf.) FMF, % F.P.O. San Francisco, California.

1931. *Milton Maxwell*, after teaching at Washington State College, has returned to the University of Texas where he is studying and teaching. Address: 2311 Lake Austin Boulevard, Austin, Texas.

1929. *Donald M. Sterling*, after nearly four years in the service, is now pastor at Spring Valley, Wisconsin.

1928. *Howard Stone Anderson* has been elected to the Board of Directors of the Board of Home Missions and is serving on its Executive Committee as well as on the A.M.A. divisional committee. He was elected a trustee of Dillard University in New Orleans. His new address is: 1200 North Inglewood Street, Arlington, Virginia. Howard continues in the pastorate of the First Congregational Church in Washington, D.C.

1928. *Joseph Jenkins*, formerly of Crete-Steger and more recently a chaplain, has accepted the pastorate of the Danville Pilgrim Parish, which consists of the Danville, Plymouth, and Tilton churches.

1924. *Clifford Manshardt* has written a pamphlet entitled, *Freedom without Violence*, which is published by the Human Events Associates, 608 South Dearborn, Chicago, and sells for \$0.25.

In Memoriam

Rev. Lewis A. Townsend, eighty-three years of age, died December 28 in his home at 1113 Washington Boulevard, Oak Park, Illinois. He came to Chicago in 1892 to attend the Chicago Theological Seminary and opened a mission three years later in the New England Congregational church. He later entered evangelistic work on a national scale. He is survived by his widow, five sons, and a daughter, all of Chicago.

BOOK REVIEWS

"INTERSEMINARY SERIES"

THE CHALLENGE OF OUR CULTURE

*Edited by Clarence Tucker Craig. Harper, 1946.
201 pp. \$1.50.*

Chicago people will be especially interested in this book, the first of the "Interseminary Series" intended for preconference study, because the commission which produced it includes several from the Federated Faculty. The only two members who contribute to this volume, however, are Professors Wilder and Nichols. Dr. Wilder writes with his accustomed grace and discernment about the spirit of modern culture, contrasting its anarchy of values, its rootlessness, and loss of ritual with its new collectivisms, resurgent vitalities, and effort to return to traditional loyalties and perspectives. Dr. Nichols turns our attention to secularism in the church and develops with fine historical insight and contemporary point a statement of Christian ethics which has real power to reclaim the "lost provinces" of Christian responsibility and concern. In connection with his essay one might well read John Bennett's new book, *Christian Ethics and Social Policy*, which has much of the same needed balance of prophetic urgency and theological insight.

The other essays are all stimulating in different ways. Professor Gallagher's is the most socially relevant; Professor Arndt's is perhaps the most comprehensive so far as the root motivations in cultural life are concerned; Professor Haroutunian's is a fresh putting of a familiar truth—the depersonalization and mass-mindedness of contemporary living. These two papers are, if one wishes a label, of the school of Reinhold Niebuhr. The paper by Walter Horton, building carefully upon psychiatric findings, but pointing always to a more drastic, theological conception of human disorder and distortion, lists the personal tensions so involved in modern life.

As Professor Craig, the editor, writes in his Introduction, "The theme which seems to unite these varied essays is the depersonalization of our modern life." Like so many other volumes of its type which have been pouring into the religious market, the book is more con-

cerned with diagnosis than with cure of our human ills. As Professor Craig also admits, "A catalogue of symptoms will not suffice by itself." In so far as this book turns a penetrating searchlight upon our world and issues a call to repentance, it has a real role to play. But we must still look for another sort of book, which can only come after books like this one have been pondered and taken to heart, a book which will lift up the needy, guilty burden of our common life into the healing and saving light of God. Perhaps the truest index of the effectiveness of this volume will be the sense of inadequacy which it promotes. Its authors would scarcely wish it to be otherwise.

ROGER HAZELTON

Andover Newton Theological School

THE CHURCH AND ORGANIZED MOVEMENTS

*Edited by Randolph Crump Miller. Harper,
1946. 255 pp. \$1.50.*

This Volume II of the "Interseminary Series" is another very useful analysis of the church in its secular setting. Following Volume I's diagnosis of *The Challenge of Our Culture*, it proceeds to elaborate the "Resistance and Resource" in the secular-religious structure. Some fresh perspectives result.

Elton Trueblood in "The New Comparative Religion" finds rivals of Christianity in: the faith of labor, Marxism, anthropocentric humanism, and nationalistic mysticism. George Hedley describes secular radicalism as "The Anti-opium League." Howard Thurman portrays "The Fascist Masquerade" of Christian American, Nationalists, and the Ku Klux Klan. Buell Gallagher discusses "Welfare Work: Ally or Alternative." Dwight Smith describes competition and cooperation with "Organized Fraternalism." Frederick West in "Christianity and Organized Education" dissects scientism, humanism (three varieties), and vocationalism. Pierson Parker discusses some contemporary "Cults." Hugh Vernon White in "Non-Christian Religions" and Edward L. Parsons in "Resources in a Genuinely Christian Church" range widely but lack the concreteness of the more analytical central sections of the book.

Trueblood quotes Berdyaev as saying twenty years ago, "Christianity is going back to the state she enjoyed before Constantine; she has to undertake the conquest of the world afresh" (pp. 29, 30). Change "enjoyed" to "suffered" and you have it.

Editor Randolph Miller argues, "From the standpoint of values achieved, the inductive approach finds more good in atheistic communism than in Catholic-dominated fascism; it sees more good in John Dewey's instrumentalism than in Coughlin's Catholic politics; it sees values in the humanism and the scientism of the college campuses which, with all the dangers, may prove superior to the fundamentalism and low standards of some denominational colleges. But the inductive approach also sees the resistance to the Christian hope in these same movements which the deductive approach might find wholly good" (p. 19).

Ministers-in-the-making will be better equipped by following these well-informed discussions. And ministers-in-the-field may still be on-the-make, if they use these analyses of the world which their churches must realistically and sympathetically confront.

ALFRED W. SWAN

Madison, Wisconsin

THE GOSPEL, THE CHURCH, AND THE WORLD

Edited by Kenneth Scott Latourette. Harper, 1946. 229 pp. \$1.50.

The "Interseminary Series," of which this is the third volume, is destined to play an influential part in the thinking of seminary students. Ministers, too, will find its summaries illuminating. The five volumes will serve as the basis of discussion for the national conference of theological students which will take place in Miami, Ohio, next June.

As in similar cooperative volumes, this one is uneven in quality. I could wish, for instance, that the chapter on "The Christian Hope of a Transfigured World" could have been assigned to someone who would deal with the full round of the topic and skip the Latinisms.

The book addresses itself to three profound and pertinent questions. What is the gospel? How do the gospel and the church operate? What is the task facing the church today?

The answers are, for the most part, straightforward, succinct, discriminating, positive, and suggestive. And well they might be when the list of authors includes John Knox, Kenneth Latourette, Richard Niebuhr, John Bennett, Luman Shafer, and Elmer Homrighausen. It is a heartening book.

ARTHUR CUSHMAN MCGIFFERT, JR.

TOWARD A WORLD-WIDE CHRISTIANITY

Edited by O. Frederick Nolde. Harper, 1946. 263 pp. \$1.50.

This is Volume IV of the "Interseminary Series," which has been designed to serve as study material for the Interseminary Conference in June, 1947. Ten authors have contributed to this volume, and, though in several chapters the subject matter is similar, the treatment is distinctly varied. Matthew Spinka presents the historical setting of "Christianity and the Churches." John A. MacKay and John C. Bennett write on "The Ecumenical Goal." Ecumenical history is recounted by Henry Smith Leiper, Abdel R. Wentz, and Charles W. Iglehart. O. Frederick Nolde contributes a chapter on "The Christian Community and World Order" and appends a section on significant statements by the church on world order. H. Paul Douglass discusses "Ecumenicity in America," and W. Stanley Rycroft and Elmore M. McKee bring the book to a conclusion with a prophetic chapter on "Steps Ahead." As a whole, this is a many-faceted presentation of ecumenical Christianity. It contains much information and also the inspiration for the drawing-together of Christ's divided community.

MERVIN M. DEEMS

FAITH AND REASON

By Nels F. S. Ferré. Harper, 1946. xii+247 pp. \$2.50.

Dr. Ferré launches into his major work on "Reason and the Christian Faith" with this introduction entitled *Faith and Reason*. He offers here a preliminary survey of the problem of religious knowledge rather than a definitive statement of his theological method. This is as

it should be; for he is seeking a new synthesis of scientific, philosophical, and religious knowledge within the Christian faith, and a pioneering exploration of all these realms of thought is necessary. The present work makes one feel that he is in the theologian's workshop, standing alongside him and seeing his problems in rough outline. Thus, the book has a vitality and a value which are sometimes lacking in more finished theological schemes. At the same time, unless I am badly mistaken, the book raises more questions than it answers, and on many basic issues Ferré has not yet given us a clear-cut decision. If he wanted this book primarily to penetrate to the real problems of religious truth, he has succeeded admirably. For his fully worked out judgment we shall have to await future volumes.

Two achievements stand out in this inquiry into faith and reason. The first is that Ferré puts the problem of evil into the center of the picture from the beginning. Few theologians have ever pointed out so clearly as he how this problem is inextricably involved with the search for religious commitment. Religious faith must find that to which we can give ourselves absolutely. But how can we trust anything, even God, absolutely when there is so much real evil in existence? This question gives the clue to Ferré's whole position on faith and reason as I understand it. To oversimplify: for Ferré, reason interprets the world as it actually is experienced with its good and evil. Faith must reach for a truth in which evil is known to be overcome, that is, as Ferré puts it, the best must be the most real.

The other great value of the book is Ferré's open and broad-minded attempt to bring Christian truth into positive relationship to the whole range of human thought and experience. He examines successively the "circles" of science, philosophy, and religion as concentric areas of man's search for truth. He gives an extensive analysis of the nature and limitations of scientific method. Here he is less dogmatic than in earlier works. He makes a place for the positive interaction of scientific knowledge and other knowledge. In the development, however, he sometimes slips back into an easy dismissal of science as confined to "description." It is puzzling to find a thinker so much indebted to Whitehead who does not come to

terms with Whitehead's insistence that science is always involved in problems of explanation as well as of description.

Ferré sees philosophy as confined to the interpretation of the world on the basis of the totality of our actual experience. Its horizon is more limited than that of faith, which looks beyond the actual to the complete fulfillment of the ideal. One of the unresolved problems in the book appears just here, for Ferré asserts that the ideal has appeared in history in one event, and man must think on the basis of this "selective actual." The author is obviously laying the groundwork for Christology; but if the ideal has appeared in history, why must we look beyond history for the data which give the foundation to faith?

Ferré is right in saying that the truth is more than knowledge. But the real question is not whether there is more which we do not know. The question is: When we speak about that "beyond" on the basis of faith, are our statements subject to the criticism of reason and experience or are they not? Ferré's first chapter seems to me to answer this question with both "Yes" and "No." To say that religion possesses a higher perspective (which he calls a "reflexive superspective") does not change the situation in any way. This superspective is a human perspective arising in human experience. How shall we criticize it?

I have the feeling that some of these difficulties may be cleared up as the metaphysical scheme with which Ferré is working becomes clarified. The metaphysics in this book appears as a blend of Platonism, existentialism, and process philosophy; and it leaves me uncertain as to how Ferré does conceive the relation of the actual and the ideal. His notion of the highest as the "most real" would seem to indicate a solution of the problem of evil on Platonic lines. Are existence and evil then something less than real? I ask for clarification. If this is the doctrine, then can it really embrace the truth of the suffering of God on the cross?

The exposition leaves much to be desired in the way of clarity and diction, but the book is an honest, original beginning on the immense problem of Christian truth.

DANIEL D. WILLIAMS

THE CHICAGO THEOLOGICAL SEMINARY *Register*

FOUNDATIONS FOR RECONSTRUCTION

By *Elton Trueblood. Harper, 1946. 109 pp.*
\$1.00.

Professor Trueblood has followed his admirable essay on the predicament of modern man with one of similar trenchant expression and insight on the way out of this predicament. He seeks "to discover the necessary planks for a platform on which civilization must be rebuilt if it is to be rebuilt in enduring fashion." This platform is to be found in the Ten Commandments, which constitute the essential core of our ethical tradition. He examines the commandments for their positive meaning in our contemporary life. His powerful writing, his illustration, and his insight all deserve nothing less than the title "brilliant," as he argues for the primacy of God, the reality of moral responsibility, and the practical application of the specific commandments to the common life.

The spirit of religious moralism which Trueblood represents must never be discounted. The call to rally round moral ideals, the emphasis on effort, on calculation, on education, belong in the religious life; and he puts the case for this moral effort persuasively. But there is a radical limitation in this perspective, which Trueblood only faintly recognizes. He does not face the problem of the despairing man or the shattered culture in which the first question is: Why should we have faith in anything at all? He does finally say that the agape of the New Testament completes the law. But what is it that Christianity has found in agape which goes deeper even than the Ten Commandments? Moralism must be rooted in the reality of the forgiving love of God, else it lacks the true foundation which can save it from despair.

DANIEL D. WILLIAMS

COLOR AND CONSCIENCE

By *Buell Gallagher. Harper, 1946. 244 pp.*
\$2.50.

The experience of reading this book is that of being led willingly to a high peak from which to observe an oncoming disaster. However much one may have read in the field of

race relations, whether it be the monumental work of Myrdal or the pithy and succinct "Study and Action Pamphlets" of the Missionary Education Movement, here is a volume in the "must" brackets for Christian people.

Not the least of Gallagher's contributions is the excellent job he has done of digesting the vast literature in the field, selecting the key facts and insights, organizing them interestingly, and narrating them arrestingly. But that in itself would not give rise to the crescendo of praise which this volume deserves. It is no mere eclectic job. What the author insists the reader must do, he himself has done, namely, provide a solid foundation of inescapable facts and place them alongside profound Christian insights.

To the Christian's guilty conscience for his generations of disingenuous reasoning, there now looms up the awesome specter of two-thirds of the world's population coming quickly into a new realization of their importance and power. Every issue of the daily press bears new testimony to this fact.

The record of the way in which the Christian church became deceived by false myths, foisted upon it by myopic misinterpreters, and the subsequent loss of countless millions to religions which made no racial distinctions, constitutes one of the most exciting chapters.

The question is: Will we continue to be as self-defeating and maliciously unchristian? There are some evidences on the top levels that we are not unaware of the peril. The accomplishments of the great national and international church conferences constitute a hopeful picture. On the other hand, the diabolical and destructive forces seem to be gaining even more rapidly. In one sense, race is the key to the world situation. The Christian church will contribute to the solution only if those who are Christian in name have the grace, intelligence, and emotional maturity to become Christian in fact.

Fortunately, the reader is not left with a sense of hopelessness because of the vastness of the task. Practical and specific suggestions at the local, racial, and national level are provided.

VICTOR OBNENHAUS

THE CHICAGO THEOLOGICAL SEMINARY *Register*

CHRISTIAN ETHICS AND SOCIAL POLICY

By *John C. Bennett. Scribner's, 1946. 132 pp. \$2.00.*

Many good Christian people are sorely perplexed over their own inability as well as that of others to apply Christian principles to every-day life and to the larger issues which influence society. This constitutes an acute problem for the Christian church as a whole. The despair, disillusionment, and subsequent defection of many who received a reasonably careful early religious training, to say nothing of those who were not so privileged, are common knowledge. What accounts for this anomalous situation?

Professor Bennett answers this question almost telescopically and with a commendable measure of simplicity in a volume whose content was originally presented as the Richard Lectures in the University of Virginia. The materials dealt with and the method of treating them are suitable both to laymen and to professionally trained religious leaders. His proposals of six factors which make it difficult to find a straight line from Christian ethics to the concrete problems of society are well worth studying in the light of the dilemma posed above.

Four traditional strategies for applying the Christian ethic to the contemporary scene are explored and criticized. In view of their inadequacy Bennett proposes a fifth which is "one that emphasizes the relevance together with the transcendence of Christian ethic, and which takes account of the universality and persistence of sin, and the elements of technical autonomy in social policies" (p. 59).

He acknowledges that it is almost impossible to follow such a strategy except within a Christian community that is aware of what is involved.

Recognizing that the issues of our day cannot be resolved wholly by individuals, Bennett interprets the role of the church in Christianizing the social order, especially in view of the growing understanding which Protestants are coming to possess regarding the institution of the church. The potentialities of the church are

here appraised in the light of its strength and its weaknesses, the author proposing some practical suggestions for strengthening the church in its principal function.

These lectures make no pretense of providing original material. Professor Bennett acknowledges substantial use of the works of Tillich, Niebuhr, Brunner, Barth, and the Oxford Conference Official Report. But in the simplifying of the thought of these men, as well as his own, and in the organization of the material for greater accessibility, he has made it possible for laymen as well as for professionally trained religious leaders to be more realistic and constructive in relating the Christian ethic to social policy.

VICTOR OBNHAUS

DACHAU SERMONS

By *Martin Niemöller. Translated by Robert H. Pfeiffer. Harper, 1946. 97 pp. \$1.50.*

Between Christmas, 1944, and Easter, 1945, Pastor Niemöller was permitted to hold six religious services in Dachau concentration camp for six of his fellow-prisoners who occupied the same cellhouse in which he was confined. His congregation consisted of a Dutch cabinet minister, two Norwegian ship captains, a British major, a Yugoslavian diplomat, and a Macedonian journalist.

The sermons which Dr. Niemöller then delivered are now published in order that it might be shown that, even amidst the horrors of imprisonment in a Nazi concentration camp, the gospel remained alive as the power of God.

There is nothing dramatic or sensational about these sermons. They are simple, forthright expositions of scriptural texts and honest testimonies of faith. Yet they are deeply moving homilies because they reflect the concern of the preacher for the spiritual needs of his fellow-prisoners and his conviction that no earthly power can prevail against the commandments and the consolation that issue from the person of Christ.

WILHELM PAUCK

ON BEING FIT TO LIVE WITH

By *Harry Emerson Fosdick*. Harper, 1946. 219 pp. \$2.00.

I read these sermons on a journey to and from New York. As I stood on Park Avenue, crossed Times Square, got pushed around at Forty-second Street in the subway, I thought, *these* are the sort of people to whom Dr. Fosdick speaks; this is the cultural atmosphere in which he does his preaching. Later, as the train sped me homeward through farm land, village, and small town, I said to myself, *these* people no less are the kind of folk to whom he is speaking, because, basically, human problems are the same, sins as gross, life as baffling and as disillusioning, temptation as subtle, in country as in city.

These sermons were preached in full realization and acknowledgment that, willy-nilly, we are one world embarked upon the atomic age. There is, therefore, an immediacy within the sermons, an immediacy (I hasten to add, paradoxically) which is timeless; for Dr. Fosdick is pressing for personal decision, not merely because the age necessitates this, which it does, but because the persons concerned are already deciding one way or the other. In practically every sermon we have this consciousness of our times, the two choices, and the unfailing spiritual resources which are available for those who desire them. Not that these sermons are identical or even similar. They are not. But as I read them I felt that the preacher and counselor was entering the vastly differing experiences (or worlds, if you will) of my every-day life, warning me here, challenging me there, and

always confronting me with the inescapable and deathless Christ.

The other day I said to a friend, "Dr. Fosdick always inspires me, gives me a lift. To me he is still prince of preachers." After carefully reading these twenty-five sermons I have no reason to alter that opinion.

MERVIN M. DEEMS

TOWARD A UNITED CHURCH

By *William Adams Brown*. Scribner's, 1946. 264 pp. \$2.50.

Literature concerning the ecumenical movement increases in volume as the movement gathers momentum. When Dr. Brown died in December, 1943, he left, not quite complete, the manuscript of his work on the ecumenical movement. The book was prepared for publication by Samuel McCrea Cavert. It is a historical account of the last thirty years of the coming-together of many of the non-Roman Christian churches, by one who was more closely associated with ecumenicity than almost anyone else, and it carries the marks of Dr. Brown's personality throughout the story. For example, the author points out the almost heretical basis of membership stated in the first section of the Constitution of the Proposed World Council (i.e., churches which accept Jesus "as God and Saviour"). Possibly only Dr. Brown would think of that! The value of this book lies in its clear portrayal of the movement toward unity and in the "Ecumenical Bibliography" compiled by Paul Griswold Macy in the Appendix.

MERVIN M. DEEMS

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

Bible Study:

ADAMS, J. M., Ancient Records and the Bible
BURROWS, MILLAR, An Outline of Biblical Theology
*CASE, S. J., The Origins of Christian Supernaturalism
FITE, W. L., Jesus the Man
GOODSPEED, E. J., How To Read the Bible

Church History and History:

*BRUNINI, J. G., Whereon To Stand
CHORLEY, E. C., Men and Movements in the American Episcopal Church
*GIFFORD, W. A., The Story of the Faith
*HEDLEY, GEORGE, The Christian Heritage in America
*HERMAN, S. W., The Rebirth of the German Church

Missions:

BENEDICT, RUTH, The Chrysanthemum and the Sword
BROWNLEE, F. L., New Day Ascending
JURJI, E. J. (ed.), The Great Religions of the Modern World
SHAFFER, L. J., The Christian Mission in Our Day

Philosophy, Theology, and Science:

BRETAGN, ROBERT (ed.), A Kierkegaard Anthology
BRUNNER, EMIL, Revelation and Reason
DUNLAP, KNIGHT, Religion: Its Function in Human Life
HEARD, GERALD, The Eternal Gospel
KIERKEGAARD, SØREN, The Works of Love
SCHNEIDER, H. W., A History of American Philosophy
SHERRILL, L. J., Guilt and Redemption

Practical Theology and Worship:

*BOISEN, A. T., Problems in Religion and Life
COFFIN, H. S., The Public Worship of God
†FOSDICK, H. E., On Being Fit To Live With
FOX, EMMET, Make Your Life Worth While
JONES, E. DEW., The Coming of the Perfect
JONES, E. S., The Way
SHEPHERD, M. H., JR., The Living Liturgy
MACGREGOR, W. M., The Making of a Preacher
*SCHLOERB, R. W., The Preaching Ministry Today

* Reviewed in January issue.

† Reviewed in this issue.

THE CHICAGO THEOLOGICAL SEMINARY *Register*

Social Ethics and

Sociology of Religion:

- APTHEKER, HERBERT, *The Negro in America*
BARUCH, D. W., *Glass House of Prejudice*
†BENNETT, J. C., *Christian Ethics and Social Policy*
CASSIRER, ERNST, *The Myth of the State*
†CRAIG, C. T., *The Challenge of Our Culture*
CRIPPS, STAFFORD, *Towards Christian Democracy*
HALSEY, MARGARET, *Color Blind*
LINDSTROM, D. E., *Rural Life and the Church*
*MATSUMOTO, TORU, *Beyond Prejudice*
†MILLER, R. C., *The Church and Organized Movements*
TANNENBAUM, FRANK, *Slave and Citizen: The Negro in the Americas*
THOMAS, D. S., and NISHIMOTO, R. S., *The Spoilage*
YINGER, J. M., *Religion in the Struggle for Power*

Religious Education:

- CHAVE, E. J., *The Functional Approach to Religious Education*
JONES, H. M., *Education and World Tragedy*
MILLER, ALEXANDER, *Christian Faith and My Job*
NELSON, J. O. (ed.), *We Have This Ministry*

Drama, Biography, and Literature:

- BELL, H. C. F., *Woodrow Wilson and the People*
CANNON, LE GRAND, JR., *A Mighty Fortress*
GRAVES, ROBERT, *King Jesus*
KEHOE, KARON, *City in the Sun*
LAVERY, E. G., *The Magnificent Yankee*
RICHARDSON, B. A., *Great American Negroes*
SIMMONS, E. J., *Leo Tolstoy*
TROYAT, HENRI, *Firebrand: The Life of Dostoevsky*
WILSON, D. C., *The Herdsman*

EVAH OSTRANDER, *Librarian*

* Reviewed in January issue.

† Reviewed in this issue.

REPORT ON MINISTERS' WEEK

JANUARY 27-31, 1947

ATTENDANCE: 173. (*This number actually registered. Many more attended the public lectures.*)